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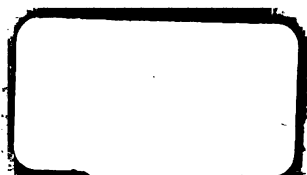
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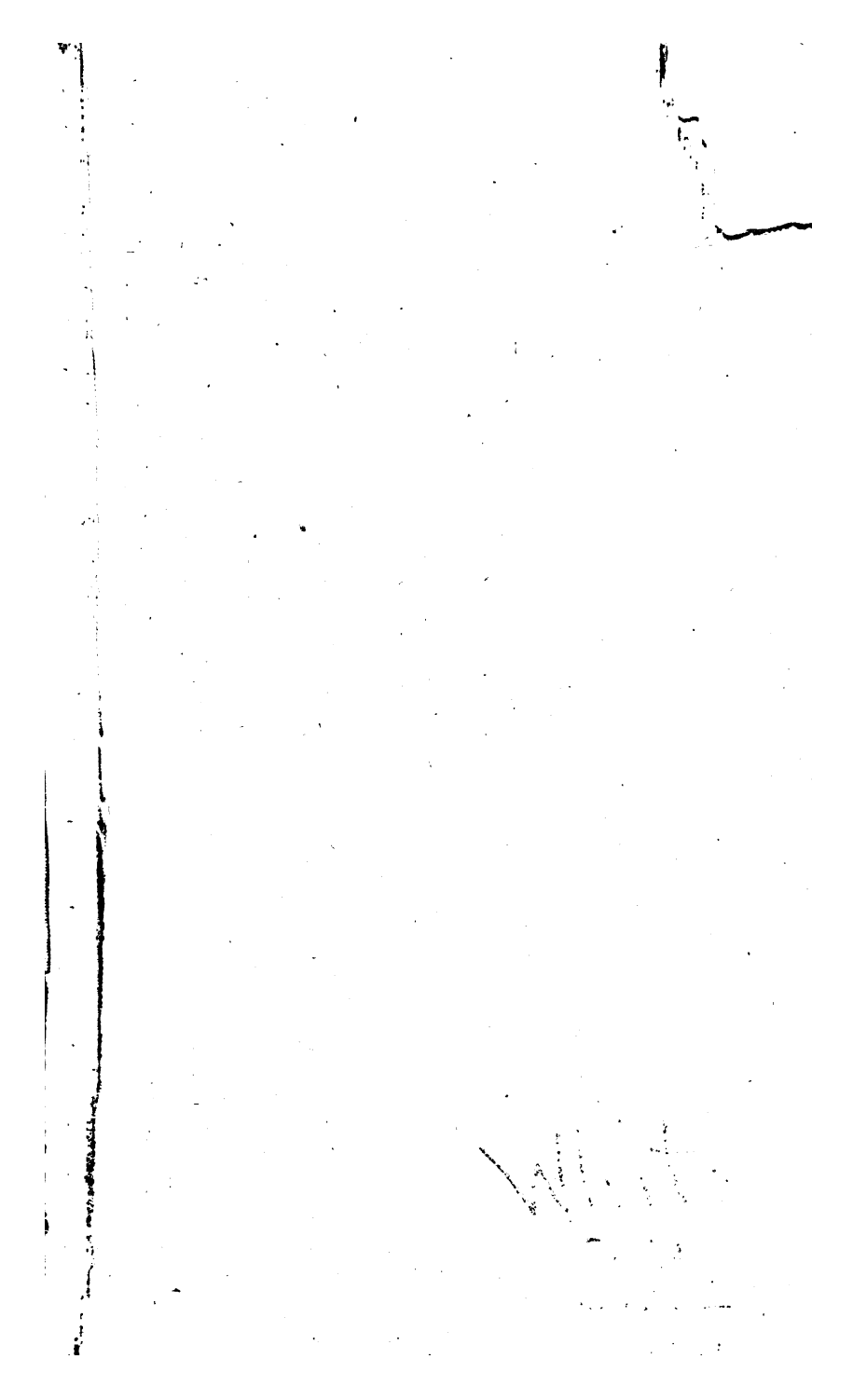
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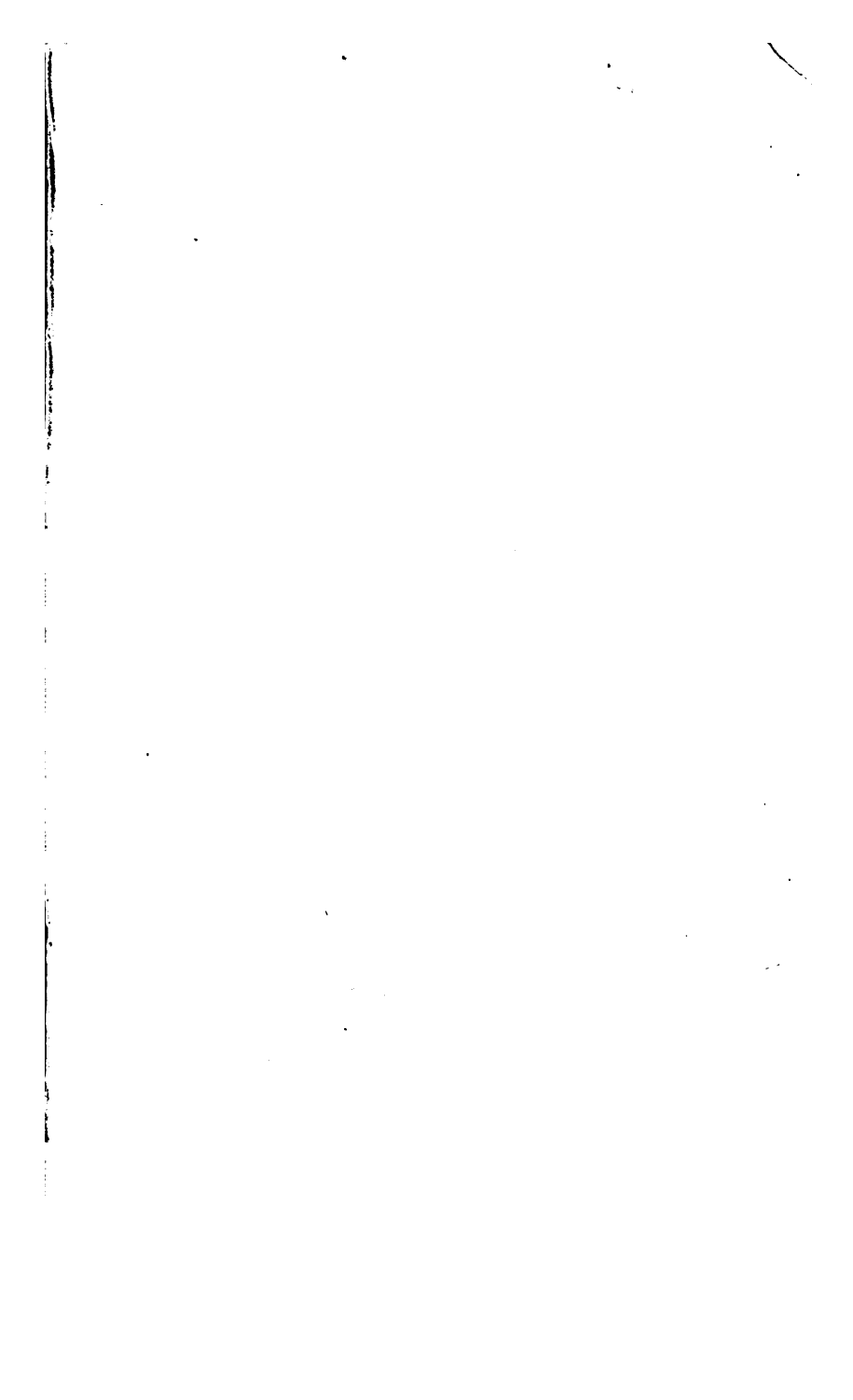
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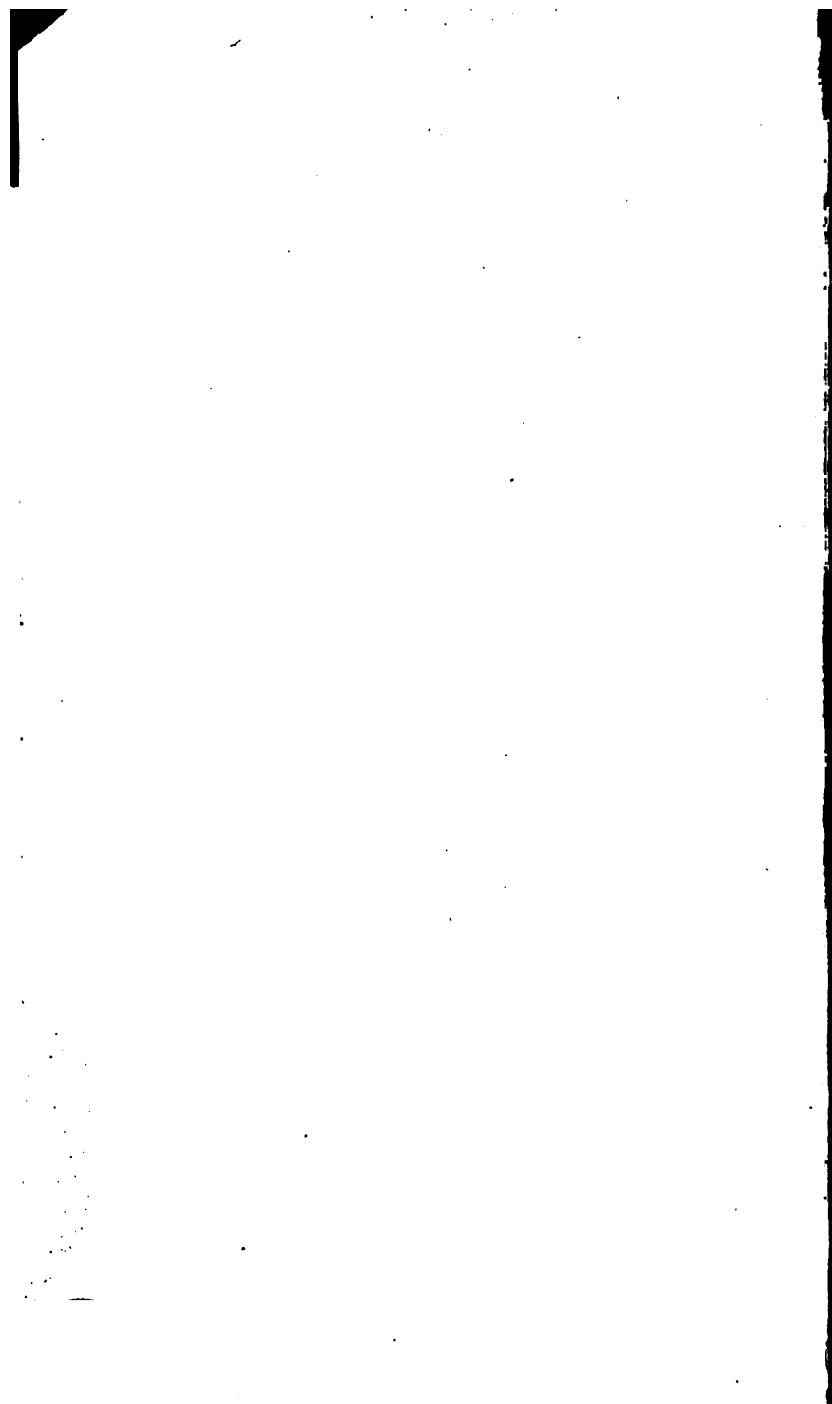
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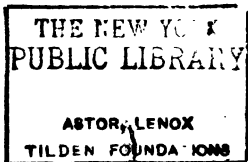














MARK BARNUM'S COLLECTION OF ALLEGEDLY TRUE AND FICTITIOUS
 (Egyptian Drug Market)

From "The Egyptian Market" by Mark Barnum, 1844.

THREE YEARS
IN
CONSTANTINOPLE;
OR,
DOMESTIC MANNERS
OF
THE TURKS IN 1847.

BY CHARLES WHITE, ESQ.



IN THREE VOLUMES.

VOL. I.

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1845.

FREDERICK SHOBERL, JUNIOR,
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TO THE RIGHT HONOURABLE
THE VISCOUNTESS PONSONBY,

AMBASSADRESS DURING NINE YEARS AT THE

SUBLIME PORTE,

THESE VOLUMES ARE MOST RESPECTFULLY

AND GRATEFULLY

DEDICATED, BY

THE AUTHOR.

INTRODUCTION.

Gyllius, Du Cange, Banduri, Pococke, Tavernier, and other eminent writers of former periods, have left little to be desired as regards Byzantine antiquities, and the topography of the Bosphorus. D'Ohsson, the most erudite and accurate of all Oriental scholiasts, has omitted nothing that can serve to elucidate the sacred codes, and the usages emanating from them, in his time.* The elaborate and indefatigable von Hammer has been no less minute in his description of Constantinopolitan edifices, establishments, and chronology.† Andreossy,‡ Hobhouse, Walsh, Michaud,§ Reumont,||

* *Tableau général de l'Empire Othoman.*

† *Constantinopolis und der Bosporos.*

‡ *Constantinople et le Bosphore de Thrace.*

§ *Correspondance d'Orient.*

|| *Reiseschilderungen*, by Dr. Alfred Reumont, Prussian Secretary of Legation.

• Thornton, and Urquhart,* with many learned authors; French, English, and German, have followed the same course with greater or less distinction and graphic fidelity. In short, numerous works upon these subjects have been published; some calculated to aid the researches of antiquarians; others replete with historical and political information; and others well adapted to guide those who may hurry from one point of Stambol to another, without further object than the mere gratification of transient curiosity.

Notwithstanding this crowd of references, a material void is perceptible. Scanty light has hitherto been thrown upon popular habits and practices in the Ottoman capital. There exists no English work in which these questions are dealt with familiarly; none wherein the every-day existence and social customs of the inhabitants are plainly and simply depicted. Almost all matters connected therewith are treated by modern writers of travels in a style bordering upon Romance, or with such marked exaggeration and high colouring as tend to mislead rather than to enlighten strangers.

• No works upon Turkey contain more correct information, or display more intimate knowledge of its political and municipal institutions, than those of Mr. D. Urquhart.

Thus, the majority of the latter arrive at Constantinople in complete ignorance of the origin, meaning, and real condition of local customs; and thus, being unable to obtain correct explanations from books or attendants, they depart as they came; with this difference, however, that they generally add misconceptions, arising from hasty observation and erroneous information to previous prejudices—prejudices frequently embittered by divergent political interests, religious antipathies, and an indiscriminate tendency to confound the better qualities of the Turkish people with their indefensible vices.

Such were the observations repeatedly uttered in my presence by experienced travellers and diplomatists, prior and subsequent to my arrival at “the well guarded” city.* The justice of these remarks struck me forcibly during my sojourn—not as regarded history and topography, but as related to manners, customs, and those local usages which characterize what may be termed the physical and moral idiom of the Turkish metropolis. This was felt the more sensibly; firstly,

* Stambol, the well guarded. Such is the sole title of honour given by Osmanlis to their capital.

because these customs have undergone essential modifications since the abolition of the Janissaries ; and, secondly, because they were always at variance, more or less, with the religious codes and ordinances (fethwas), which influence all domestic practices in Mohammedan countries.

Suffering from the above-mentioned void, and being desirous to obtain some correct knowledge of the domestic manners of Constantinopolitan Osmanlis, I availed myself of a protracted residence upon the Bosphorus, to study and investigate these interesting subjects. The following volumes are the fruits, therefore, of three years' conscientious and anxious research. Their contents, however much they may fall beneath the object or my own desires, are derived from careful consideration and repeated inspection of the matter and parts described ; or, when such inspection was impracticable, they were drawn from the best local authorities : that is, from the oral or written narrations of enlightened and well-educated Turks, or from those of Raya and Frank residents, whose mature experience and high character left no doubt of their accuracy.

It occurred to me, when commencing this under-

taking, that the readiest mode of describing manners and customs would be through the medium of the bazars and markets, where every possible ware or commodity connected with religious and domestic practices is exposed for sale.

This process appeared to offer the advantage of novelty, and to afford the most comprehensive and direct means of faithfully explaining the usages to which each article is applied. It, moreover, presented a favourable opportunity for drawing attention to indigenous productions, and for introducing some remarks upon trade, industry, and corporate regulations. This is mentioned in order to account for the prominent place occupied in these pages by the bazars.*

My principal object being to describe the every-day existence and ordinary customs of the metropolitan Turks, in familiar and matter-of-fact terms, little space has been devoted to politics or antiquities. The former subject, however tempting and important at this

* In order to furnish a more correct idea of the central bazars, I succeeded, with the aid of Mr. Austen Layard, in carefully measuring and tracing the annexed plan. This was not accomplished without difficulty. No plan of this kind has hitherto been published, nor could I hear of any such document being in existence at the Porte or in the Wakooft offices.

critical epoch, would have led me too far from the main point, whilst the latter offered no scope for novelty. The few relics of antiquity that have escaped the ravages of successive iconoclasts, both Christian and Moslem, have been minutely described by preceding writers. It would have been superfluous and presumptuous, therefore, to enter upon a field which has been so repeatedly and so carefully gleaned.

I will not advert to the favourable coincidences under which I was enabled to commence and carry on my undertaking, for that would entitle me to less excuse in the event of failure. But I am bound to dwell with lively gratitude upon the considerate encouragement and valuable assistance which I received from the diplomatic body, and from many of my own estimable countrymen resident at Pera, as well as from all classes, foreign or native, from whom I had occasion to seek for information. Among the latter none were more patient or more ready to aid my investigations than those Turkish functionaries, to whom I had the honour of being presented, and with some of whom I lived upon terms of cordial intercourse.

No language that I might employ could sufficiently

express the obligations that I am under to these distinguished and most indulgent personages. I would fain repay their kindness by other means than words. But, this being impossible, I must beg permission to apply to them the sentiment of an illustrious poet, when addressing his friend and patron, the duke of Ferrara :

Quel, ch'io vi debbo, posso di parole
Pagare in parte, e d'opera d'inchiestro.
Nè, che poco io vi dia da imputar sono ;
Chè, quanto io posso dar—tutto vi dono.*

Having thus imperfectly performed a grateful duty, and briefly explained the object of these volumes, I will leave them, with more hope than confidence, in the hands of the public.

CHARLES WHITE.

Subsequently to the complete impression of these volumes, intelligence reached me that an institution had been opened at Therapia, which reflects high credit upon its promoters, and promises most beneficial results. This institution, consisting of a school for

* Orlando Furioso, Canto 1, Stanza 3.

children of British subjects, of whom more than three thousand are domiciled on the Bosphorus, has been founded under the philanthropic superintendence of our Ambassadors, Lady Canning, unaided by Government, but assisted by Mr. Cartwright, our Consul-General, by Mr. H. A. Layard, and by others.

Schools of this nature have long been required. Their foundation has indeed become imperative, not less from the rapid increase of British subjects at Pera and the adjacent suburbs, than from the fact that France and Russia have established seminaries in the vicinity, where principles of propagandism, both religious and political, are sedulously inculcated—I add political, for, whilst the avowed object of these schools is the abstract diffusion of instruction and Christianity, their undoubted purport is political proselytism, and the subversion of Turkish institutions. The object of the British school is of a different and more harmless character. It is the desire of its founders not only to rescue children from idleness and ignorance, and to open their minds to the knowledge of their duties as Christians, but to inspire them with an ardent love for their own country, combined with due respect for the

conservation of that empire whose integrity and well-being are so intimately connected with British interests.

This is a most unbecoming place for dwelling upon a subject of this important nature. But should these lines meet the eyes of Lords Beaumont, Palmerston, and Ashley, or those of Messrs. M. Milnes, D'Israeli, and other members of the legislature, who have distinguished themselves by their able discussion of Turkish affairs, they will not, perhaps, consider the question unworthy of serious consideration and parliamentary notice. All Englishmen upon the Bosphorus are unanimous in their approval of the Therapia school. Her Majesty's subjects in that quarter would therefore hail the support of parliament with gratitude, and would gladly witness this work of private benevolence fostered and matured under official protection from home. This would be the more satisfactory, since it appears that the Porte is disposed to countenance the establishment, and will do so unless impeded by jealous intrigues.

C. W.

October, 1844.

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ERRATA.

VOL. I.

Page 1, Title of Vignette, for Pisa, read Pera.

54, Line 26, for strike, read stroke.

81, Line 3, for yan ooz, read yanooz.

147, Line 9, for Sir —, read Sir E. Harebone.

153, Line 10, for as even, read even as.

187, Line 23, for Ildia, read Idriss.

241, Line 1, 19, and 23, for Valide, read Valida.

279, Line 3, for Kahhva, read Khave.

281, Line 6, for Ou, read On.

324, Line 3, *et seq.*, for Ateya, read Saliha.

VOL. II.

20, Note, for Comenus, read Comnenus.

30, Line 9, for le, read la.

In the Plan of Bazars, one of the principal gates is called
“Kakakjelar,”—for this, read “Hakkakelar.”

VOL. III.

45, Line 25, for nefer, read nefir.

48, Line 20, for 2450 read 3450.

98, Line 9, for could, read might.

105, Line 6, for is, read it.

216, Line 28, for seems, read serves.

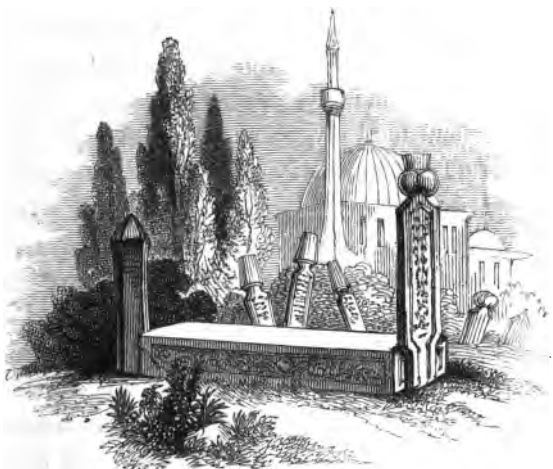
270, Line 30, for Prophets', read Prophet.

315, Line 23, for Ooon, read Oon.

316, Line 15, omit Yeay.

366, Line 22, for districts, read district.

DOMESTIC MANNERS
OF
THE TURKS.



MEZARISTAN.—TOMB OF COUNT BONNEVAL (ACHMET PACHA),
IN THE CEMETERY OF MEVLEVY DERVISH AT PISA.

CHAPTER I.

BAZARS AND MARKETS.

In a city where, with the exception of the seraglio and the mosques, there exist no public monuments—where there are no great manufactories, no galleries of art or

science to instruct the studious or to divert the idle—where the ravages of successive conquerors, both Christian and Moslem, have left few traces of antiquity or ancient splendour, and where the whole is interesting, but the details insignificant and even puerile,—those portions which would excite little curiosity elsewhere become the primary focus of attraction.

The first point, therefore, to which strangers bend their steps, upon reaching Pera, is to the bezestans and surrounding tcharshy (markets), commonly called bazars. This vast labyrinth of inclosure within inclosure, street traversing street, and alley intersecting alley, stored with the richest and most diversified productions of Eastern industry, and thronged with a busy and heterogeneous multitude, is matter of bewilderment, even after repeated inspection; still more difficult is it to unravel this chaos, and to render a written description of it clear and comprehensive.

In order, however, to facilitate the perambulations of travellers, who may refer to these pages, I will divide the bazars into portions; and, by visiting each in succession, the description of parts, aided by the plan, will be more useful as a guide to, and explanation of, the whole.

Before commencing our peregrinations, it may be as well to explain the signification of the terms which distinguish the bezestans, tcharshys, and bazars, for retail sale, as well as other places where goods are principally stored for wholesale delivery.* Bezestan, derived from

* In employing Turkish words, I have added the *s*, as designating the plural, in lieu of employing the Turkish final *ler*. As regards ortho-

the Arabic *bez* (linen), and *estan* (a spot or plot of ground) means a place where linen is sold; and such was the primitive destination of the edifice now generally called *djavaheer* (jewel) or *silah* (arm) *bezestany*.*

The *bezestans* originally consisted of isolated buildings, each with four gates, opening nearly to the cardinal points. These gates were, and are still, designated after the principal trades carried on in booths immediately around or beneath their respective porches. By degrees new shops, alleys, and inclosures clustered around the original *depôts*, until the whole were enclosed within walls, arched, roofed, and provided with lock-up gates and posterns, of which there are twelve large, and about twenty small. They were then subjected to nearly the same syndical laws that regulate the police and administration of the parent buildings. One difference is, however, to be remarked in these regulations. The old *bezestan*, opening, like all others, soon after dawn, or first prayer (*sabahh namazy*), is closed entirely upon Fridays,

graphy. I have not followed the system laid down in dictionaries, but have written words with the letters which approach nearest to the original sound. Some, for instance, the guttural *kh*, *gh*, or the strong aspirated *h*, cannot be rendered into English. Some errors will have crept in, and there are many words which may not be rendered sufficiently clear as regards their proper sound. In these cases I beg the indulgence of such Turkish scholars whose eye may encounter them. They, and they only, can form a proper estimate of the difficulty of conveying the peculiar intonations of Turkish words in English characters, or rather in English sounds—difficulties obviated in some measure by the gutturals of Germany and Spain.

* The *y* at the end of a substantive indicates the genitive case. When two substantives come together, as in the text, it is affixed to the second.

and shut during the remainder of the week at mid-day. Thus, when the hour for meridian prayer (*eyila namazy*) arrives, the gatekeepers strike the iron doors with their keys, and, warning the faithful that it is time to hasten to their devotions, expel all dealers, purchasers, and idlers from the interior. During Ramazan, the *bezestan* is not opened until mid-day, and closes about the hour of afternoon prayer (*ikinndy namazy*).

The silk *bezestan*, tenanted exclusively by Armenians, open from eight a. m. to about afternoon prayer, is also closed upon Sundays, and other religious festivals of these thrifty and devout people; and, as there is scarcely a week without one or more saints' days occurring, the interruption to business and traffic may be considered as amounting to nearly a fourth of the year.*

The outside or general *tcharshy* is accessible every day in the week, from sunrise to sunset, although most dealers withdraw at the hour of afternoon prayer, which takes place at all seasons of the year between mid-day and sunset. The signal for this prayer should be given at the moment the shadow of the dial is double the length of the index: thence the name *ikinndy*, the root of which is *iky* (two). Although the religious code does not enforce abstinence from business upon Fridays, save during the performance of mid-day prayer, few strict

* Although the Armenians of both sects have numerous fasts and holidays, the number of these days of idleness are fewer than those of the Greek church. The days, exclusive of Passion week and Sundays, held sacred by the latter amount to 52; whereas the Armenian schismatics have only 21 festivals, exclusive of Sundays and Passion week. Catholic Armenians follow the Roman calendar.

Musselmans attend at their shops after twelve o'clock. The majority devote this day to relaxation or religious contemplation.

The Egyptian or drug market, of which notice will be taken further on, is subjected to the same regulations as the bezestans, in regard to its being closed on Fridays and during Ramazan. On other days it is open from dawn until afternoon prayer time. Some have attributed the practice of closing the jewel bezestan at mid-day to fear on the part of the government, lest the arms, supposed to be contained therein, should excite the people to revolt, and serve them in case of rebellion. This is a gratuitous and unfounded supposition. In the first place, if the people determined to break into the bezestan, they might effect their purpose as readily between dawn and mid-day, as between the latter hour and sunset; secondly, it is not here, but in the vicinity of the Byt bazary, where the great stores of serviceable arms are to be found, and from morning to night that neighbourhood is crowded with multitudes of the lowest classes, not one of whom ever dreamed of employing those weapons against the government. The closure of the bezestan is, in fact, a mere remnant of old habits, established by the first tenants, or merchants, who, being principally Janissaries, or connected with the Janissaries, held themselves superior to common shopkeepers, and invariably devoted the afternoon to recreation or private affairs. This example and custom has been perpetuated.

The general inclosure called bazars by Perotes and

strangers is termed tcharshy (market)* by the Turks, and occupies an irregular quadrangle of about 350 square yards. It is bounded on the north by the walls of divers khans, erected between the streets called Mahmoud Pacha and Merjian Yolly; on the south by the mosque of Sultan Bajazet and its appurtenances; on the east by those of Noory Osmany (light of Osman), and some contiguous khans; and upon the west by several other khans, opening into the declivitous Merjian Yolly (Coral street), leading from the great Valida khan to the official abode of the Serasker (commander-in-chief).†

With the exception of the two bezestans, the bazars are not surmounted by domes, the distinctive ornament of almost all public edifices. The roofs that protect the arched colonnades are of tiles, placed on light wooden rafters; so that the whole surface, when seen from the Serasker's tower, presents a vast area of tiles, without the slightest architectural relief, and exhibits a monotonous vacuum in the centre of the surrounding noble mosques and lofty khans.

The bezestans and central tcharshys are further distinguished from almost all other bazars and markets by being completely arched, and lighted from above by glazed windows; whereas the latter are either open and uncovered spaces, or mere rows of shops. Ordinary tcharshys are common markets, without gates or inclosures, with the exception of Missur (Egyptian) tcharshy,

* Tcharshy has its root in tchar (four), meaning a square, and bazar in bez (cloth).

† See plan.

which possesses all the architectural requisites of the great bezestan.

Numerous other places of retail sale also exist. There are, firstly, the small khans, having the double signification and employment of lodging and warehouse, such as those of the haladjelar (carpet dealers), in Merjian-Yolly, and tchokadjelar (drapers), now entirely occupied by Armenian jewellers, contiguous to the principal entrance to the bazars, called Mahmoud Pacha Kapoossy. These small khans, though somewhat similar in point of destination, are distinct from the great khans, frequented by wholesale foreign dealers, or wealthy native bankers and merchants. Neither one nor the other can be assimilated to inns, as the administration does not supply food or furniture of any kind. Almost all, however, contain a coffee-house, where pipes are provided, and during the day food can be brought in from the neighbouring cook-shops.

The second class of extensive places for retail trade consists of the khana, a word derived from the same root, but meaning a factory. Only three of these, unconnected with government, are of any note. These are the saradj (saddlers), kavvaf (shoemakers), and that called tah-miss (coffee-mart). The first of these establishments is among the most original and entertaining sights in the city. Its neighbour, the shoemakers' factory, is equally deserving of notice. Both rest upon the eastern slope of the fourth hill, crowned by the mosque of Mohammed II., who, upon their first establishment, granted them

various privileges, which were subsequently enlarged by Suleiman and his successors.

It was from Suleiman that both saddlers and shoemakers obtained permission to distinguish their workplaces by the titles of khana, a term sounding as much more aristocratic in Moslem ears, when compared with tcharshy, as factory when contrasted with shop in English. Indeed, the word is rarely applied to any but government establishments, such as top-khana (cannon foundry), ters-khana (arsenal), fez-khana, &c.

The shoemakers', saddlers', and debbagh (tanners') companies were the nurseries whence were drawn some of the finest recruits for the Janissary odas stationed at Constantinople, that is, when the system of replenishing the ranks with Christian youths was abandoned. They are a proud and independent class—especially the latter, who, nevertheless, must commence their trade as scavengers, whose sole business it is to collect album græcum for the use of the craft—a laborious and most unsavoury apprenticeship.

In former times, the company of tailors (derzee) had also their khana. One of these was in the vicinity of the seraglio wall, near Alaae (procession) kioshk, and the other in the neighbourhood of the old menagerie, near Eski serai. * The tailors, whose trade is subdivided into

* Alaae kioshk is erected upon the seraglio wall, immediately opposite to the Porte. It was so called from sultans placing themselves behind its latticed windows to witness public processions, or the passage of foreign ambassadors coming in state to the Porte or Seraglio.

nearly as many branches as there are portions of apparel, no longer possess distinct factories. They are now disseminated in every quarter of the city, though they principally affect certain parts near the harbour. But the introduction of the new dress has thrown a large portion of their trade into the hands of Frank tailors, who abound in Pera and Galata. They were regarded as a well-disposed but resolute craft in former times, and often rendered services to government at periods of public commotion. Thus, they mustered in great force upon the memorable 13th of June, 1826, and contributed largely to the defeat of the Janissaries. They previously enjoyed many privileges and immunities granted to them on the ground of their utility to the army. The trade, although dispersed, still forms a numerous corporation, and they venerate Enoch as their Pir, or patron saint.* It is traditionally believed, that the patriarch, being displeased with a mantle made for him by his handmaids, took knife and needles, and fashioned it into a more convenient form. This fashion, being perpetuated, served as a model for the celebrated Boordâ shereef (holy mantle) worn by the Prophet, and now preserved among the relics in the seraglio.

We have yet to mention the kapans (stores, or warehouses) principally reserved for wholesale trade. That of the corn-factors and meal-men, a tribe no less avaricious and prone to monopoly than their fellow-dealers in England, is called oon (meal) kapan. It is a spacious

* All trades have their patron saint. We shall enumerate them in their turn.

building, near the water side, at the southern extremity of the bridge over the Golden Horn. That of the timber-dealers (odoon kapan) is contiguous to the harbour side opposite to Galata. The above, with the stores of bal (honey), yagh (tallow), tooz (salt), and koorshun (lead), are the only kapans of any importance.

Before closing this general outline, it must be observed that the guardianship of all the central bazars is entrusted to the bekjee bashy (chief watchman), who has a numerous troop of bekjees under his orders. They commence their duties about sunset, and continue to patrol until daylight. Each shopkeeper pays fifteen paras (three farthings) monthly to the chief, who settles with his subordinates, and is responsible to the police and to the Wakoof administration for the security of the whole range of buildings.* Smoking, fires, and lights are forbidden within the precincts, nor is any one allowed to sleep within the inclosure, or to remain after sun-down prayer. The rent of shops varies according to size and situation. The principal taxes are:

1. An annual quit-rent not exceeding twelve piastres for each shop, for which the kihaya (inspector or director) of each trade is responsible to the wakoof administration.
2. An annual payment of five piastres to the ikhtisab (police director or provost of the merchants).
3. A few paras to the kihaya.
4. A monthly rent varying from five to thirty piastres, paid by each shopkeeper to the contractor who hires the whole from the wakoof,

* The nature of wakoofs will be explained at length in a subsequent chapter.

and is responsible to the mosque to which the shops, or district, may belong. Charges for repairs fall upon the respective wakoof administrations, and they are held responsible for keeping the whole in good order.

Having thus presented a general view of the whole, we will now proceed to details.

One of the greatest drawbacks on visiting the bazars, or other places of interest, at Constantinople, is the necessity under which strangers labour, of submitting to the guidance and inevitable roguery of the valets de place. These men, for the most part island Greeks, outcast Italians, or reprobate Maltese, are, without exception, the most worthless and ignorant class of cicerone in the world. Their knowledge does not extend beyond the mere names of places and articles; scarcely one can speak the language correctly; not one can read so as to decipher the commonest inscription; and yet they assume the title of dragomans, as if in derision of that classic, but ill-reputed, body of men, of which they pretend to be the last link.

Aware from experience of the articles most in request with strangers, they contrive to pre-arrange the last selling price at nearly 20 per cent. over and above the fair remunerating amount, and then, pretending to act for the interest of their employer, they affect to barter fairly. New comers, confiding in their honesty, and compelled to trust to their interpretation, are generally pleased with their shew of zeal, and retire satisfied with some trifling reduction, which in most cases leaves enor-

mous extra profits to be divided next day between the dealers and their dishonest jackals. Their usual salary is a colonate (dollar) per day; but their profits, if travellers be large purchasers, are proportionate—never less than 10 per cent. The majority superadd impertinence and laziness to knavery and ignorance. There may be some few exceptions to the two first, none to the last inconveniences. These men receive a dollar from hotel-keepers for each traveller whom they conduct to their houses, and, in one or two instances, the proprietors pay half that sum daily to the valet so long as the stranger remains. These charges, of course, find their way into the bill. In addition to this, hotel-keepers, when not leagued with dealers, generally impose a tax of 10 per cent. upon all articles brought by shopkeepers for sale, which charge falls eventually upon purchasers. The only mode of escaping this evil is by going to the bezestans and bazars, and by avoiding, if possible, to make purchases at the shops recommended by the valets. Constant instances have occurred, before our eyes, of strangers being charged 40 per cent. more than we and others, initiated in the prices, have paid for common articles, all of which have their standard price.

The valets de place have their chief, a consummate rogue, who pretends to procure firmâns from the Porte for visiting the seraglio and mosques. These are merely the permits granted to such legations as may demand them for their fellow-subjects, but the expenses, if

they be in any way intrusted to the subsequent arrangement of this man, are invariably augmented 20 per cent.*

Being provided with one of the above mentioned roguish conductors, travellers who proceed to visit the bazars will do well to avoid the precipitous descent through the centre of Galata; this can be effected if they

* It may be useful to detail the cost of a firmân for visiting the seraglio and mosques, which, as will be seen, depends upon the number of the latter that may be entered. The following may be taken as the proper standard. If more be charged, no matter how numerous the party, the surplus is an imposition.

	Piastres.
Officer of the Porte, intrusted with firmân	200
Kavass (police-agent) of Embassy . . .	30
Officers of Seraglio . . .	150
Aya Sofia Mosque . . .	100
Sultan Achmet do. . .	60
Suleimanya do. . .	40
Bajazet . . .	40
Osmanya . . .	40
Mohammed . . .	40
	<hr/> 700

Having stated the price, we will next give a translation of a firmân, the wording of which, unless it be for some foreign prince or most eminent personage, is always similar.

Firmân signed by the grand vizir, and addressed to the chief guardians of the imperial mosques.

“ The ambassador of ——— to the Sublime Porte, having represented by a note that certain ——— gentlemen (bey zadeh), who have arrived at Constantinople, are desirous to visit the noble imperial mosques of the capital of the kalipha. In conformity therefore with this request of the representative of a friendly power, his highness (the vizir) has condescended to accord a favourable reply. Consequently the present order is addressed to you. Therefore, when these gentlemen and their attendants, accompanied by such officer as may be appointed, shall present themselves at the mosque whereof each of you is guardian, permit them to visit the same, and conduct yourself towards them with becoming respect. 19th Sefr, 1259.” (20th March, 1843.)

turn to the right upon reaching the Tekeh (convent) of Mevlevy (dancing) dervishes, opposite to the north-east entrance of the Turkish cemetery called "the small burying ground," a name singularly inapplicable, since it covers a surface of more than 100 acres.

This would be a fitting occasion to speak at length of the Mevlevy. Their exercises have, however, been so repeatedly described, that I shall merely observe that they were founded in the 643rd year of the Hegira by the celebrated Sheikh Mevlana-Djelaluddin-Hoomy-Mohammed, known as the Sultan-ul-Oolema (king of science), and that they are the only sect esteemed in the present day by the higher classes, or directly patronized by the Sultan. Some of them are men of great respectability and learning. The sheikh of the Pera convent, Khoudret Ullah Effendi, has the reputation of considerable talents as an oriental scholar and antiquarian, in addition to the highest character for tolerant piety and urbanity of manner.*

The turning or dancing of these dervishes, generally supposed to be a mere exhibition of skill without specific meaning, is symbolic of two great mysteries of the sect. The rotatory motion signifies that they acknowledge the ubiquity, and seek for the presence of the divinity on all sides; whilst the forward movement denotes man's progress through life, which commences feebly and slowly, then hurries onwards with irrepressible speed, until of a

* Khoudret (prodigy.) The sheikh received this name because his mother had attained her thirty-ninth year, and his father eighty years of age, when he was born. The latter was also a dervish sheikh of extraordinary sanctity and learning.

sudden it is arrested by the hand of death. It is also typical of the abstraction of those who are supposed to have abandoned all mundane occupations for the service of the Almighty. The extension of the right arm with the palm upwards denotes the act of seeking for almighty gifts and bounty, that of the left arm with the palm inverted portrays their abandonment of these gifts to others. The word dervish signifies a poor person, one who has renounced all property for the benefit of mankind.

From the gate of the Tekeh the path traverses that portion of the half-neglected Golgotha of tombs contiguous to the counterscarp of the old Galata ditch, and thence leads into the suburb through Koolly Kapoossy (Tower Gate). Here, if the passer-by should attach any faith to the black art, or to the not less nebulous mysteries of magnetism, he may indulge his humour by pausing to consult Mohammed Agha Krimliky. This venerable sage, who fills the triple functions of sihr baz (soothsayer), moonejim (astrologer), and kapoojy (gatekeeper), is one of the most easy-tempered and obliging Turks that ever trod in the steps of the fallen angels, Aroot and Maroot,* or practised upon the superstitions of the credulous.

Mohammed Agha is in great repute with the women of the neighbouring quarter. The door of his little wooden cell, fixed against the wall inside the gate, is rarely unattended. Elderly dames apply to his water-glass and blade-bone of sheep, to discover lost or stolen

* For the adventures of these angels, see Chardin and d'Herbelot.

articles. Younger women have recourse to him for telissm (talismans), or hamail (charms), when husbands prove faithless, or when they fear to die unmarried. Some applicants invite him to draw the horoscope, and to point out propitious days for the circumcision or marriage of their children. Others demand a fal, when they seek to ascertain the future, or a noosha (prescription) when they wish for an heir.* Others, again, bow to his magnetic influences, when suffering from bile or colic, produced by raw cucumbers, lettuce, want of exercise, or overmuch halva (a sweet cake), in which and other sweet and sour condiments all indulge most inordinately. Upon these occasions, a small present in kind, or a few paras, satisfy Mohammed Agha, and a few words content his patients.

Every quarter of the city and bazars boasts of one or more of these sages. Their manners are always dignified and courteous, and they perform their operations with as much apparent faith in their own powers as their patients exhibit confidence in their astrological or magnetic skill. In the old bezestan there is a merchant, one Ibrahim Emir Zadeh Effendi, who is often induced to interrupt his avocations, as a dealer in Damascus blades and curious poniards, to write prescriptions or to put his magnetic knife to the foreheads of applicants. Indeed, the whole population, from the highest to the lowest, is more or less imbued with respect for

* Divination (fal) is performed in various ways, but most commonly by opening the Kooran at hazard, and trusting to the first passage upon which the eye may alight.

these superstitions. Few events of any importance connected with government take place without consulting the moonejim bashy (chief astrologer), and some rich men have private astrologers attached to their establishment, whose calculations regulate all the principal actions of the master's life. These pretended astrologers follow the precepts of the celebrated Arabian sage, Muhyuddinn-Moghriby. The science is termed Oolom Arabya (Arabic science).

I chanced one day to witness the ceremonies performed by the magnetizer in the bezestan, which were accompanied by some gesticulations similar to those employed by our more civilized but perhaps less honest charlatans. Being occupied in cheapening some article from the varied assortment of old weapons and antique curiosities displayed at Ibrahim Effendi's shop, I was interrupted by the approach of an Arab, ill-favoured and one-eyed, attired in a red benish and broad white turban, followed by a sickly negress. After the customary salutations of peace and welcome, the Arab observed that the fame of Ibrahim's skill was the theme of general wonder at the khan where he lodged, and that he had come to consult him. To this the other replied with a compliment and renewed welcome, and the Arab then stated that the slave at his heels was certainly possessed of a devil, or under the influence of witchcraft; that from a lively intelligent lass she had become sullen, indolent, and refractory, and that neither kindness nor correction produced any effect upon her. After detailing sundry other symptoms, all tending to prove that the master of

evil had taken up his abode in the girl's bosom, the Arab ended by inquiring if the Effendi could work a cure.

This was to question the existence of the very science itself, therefore Ibrahim set aside the article with which he was tempting our poor purse, slipped several beads of his tesbih (rosary) through his fingers, and with a gentle affirmative motion of his head replied, "Inshallah !" To this the Arab responded with a similar exclamation ; and the negress was then thrust forward by her proprietor. Being seated upon his shopboard, elevated about three feet above the pavement, Ibrahim was enabled to operate without the trouble of displacing himself. The neighbours and passing crowds, either through decorum or familiarity with these performances, averted their heads, or paid no attention, so that I and my Armenian companion were the only observers.

The operation commenced by Ibrahim Effendi looking stedfastly during some seconds at the negress's downcast eyes, as she stood silent and motionless before him. Then slowly waving his hands in circles across her forehead, chest, and abdomen, in order to dispel malignant vapours, he placed them upon her shoulders, and uttered the teshehhid (profession of faith).* He then spat to the right and left, to ward off any evil eye that might be peering upon his patient, and, bending forward,

* It is also called kalem shekhatet, and consists of the well-known " I confess that there is no God but God, and that Mohammed is the prophet of God." The word " servitor " is sometimes used instead of " prophet."

whispered in her ear one of the last chapters of the Kooran, specially directed against demons and witches. After this, he blew twice over each shoulder to drive away the foul spirit, in case it might have issued from her ears.

A pause then ensued, during which the negress trembled, and became as pallid as it was possible for one of her colour. This was natural. The weather was intensely cold, the poor girl was thinly clad, evidently ill-fed, and suffering from illness and harsh treatment. Presently, the operator again slowly raised and waved his hands to and fro, both horizontally and vertically, and then extended them before him, as if they represented an open book, in the same manner as it is customary during certain portions of daily prayer. Having rapidly muttered a few invocations, he drew a small agate-handled knife from his girdle, and, applying the point successively to the girl's eyebrows and chest with his left hand, he gently tapped the other extremity with the fore-finger of the right, in order to transfix the demon. He then drew the edge repeatedly across her bosom, forehead, cheeks, back, and sides, for the purpose of dissecting him. This being terminated, he carefully wiped the blade, and returned it to the sheath.

During the latter process the negress became much agitated. She gasped for breath. Her chest was disturbed by nervous cramps and rumbling sounds. Tears streamed from her eyes, and she at last opened her mouth with a loud hysteric sob. At this moment, the demon deemed it prudent to escape. Such at least was the

apparent belief of all three, as there was a simultaneous exclamation of "Mashallah!" (God's will be done!) from master and slave, and of "Schuker Allah!" (thanks to God!) from the operator; who added, in a half whisper, "She is cured! It has departed, and probably entered the mouth of this unbeliever."

Ibrahim Effendi terminated his operations by drawing from his bosom a small piece of bezoar stone. From this he scraped a little powder, wrapped it in a piece of paper, on which he wrote half a dozen words, and gave it to the negress with instructions for its employment. The Arab then put down two piastres, and a fine head of cauliflower, as the fee; and having invoked constant health and increase upon the magnetiser's head, he and his slave departed.

Having mentioned the bezoar stone (pazeer), fine specimens of which are sold by perfumers in the bazars, it may here be mentioned that, among other prejudices and superstitions, none are more general than confidence in the specific virtue of this substance as an antidote. The stone is merely a hard concretion, principally found in the intestines of ruminating animals. Those sold in the bazars are of various sizes, from that of a nut to an egg, and of an opaque greenish or brown colour. The most efficacious are said to be produced by an Egyptian serpent. A German physician, Dr. Spitzer,* who has extensive practice among Turkish families, was once present, in 1842, when the supposed efficacy of the

* Dr. Spitzer is professor of anatomy and pathology at the medical academy of Galata Serai.

bezoar stone was put to the test. The worthy doctor described the scene somewhat in the following terms.

“ Having occasion, during Ramazan, to pay my respects to a Turkish functionary of some eminence, I seated myself with other visitors upon the divan, and received my pipe. As usual during this festival, the host and his visitors had made amends for the rigid fast of the day by copious repasts and indulgences after sunset. All were merrily disposed, and the conversation more animated than is usual among persons of higher degree. Of a sudden, however, the master of the house dropped his long jessamine tube, his countenance became lividly pale, in short, he was seized with violent spasms, terminating in a fit.

“ Having hastened to apply proper remedies, the Effendi not only recovered speedily, but resumed his place and his pipe. Then followed a disquisition as to causes. It was the first time that such an accident had occurred to him. He had not taken any exciting electuaries. He had not over-crammed himself with pumpkin dolmas.* He had merely eaten a stout portion of muscle pilaf, made under his wife’s direction in the harem. In short, there being no apparent moral or natural cause for this attack, it was evident that he must have been poisoned. But how poisoned, or by

* Dolma literally means anything filled up with another substance. Thence the name of the valley of Dolma Baghtshy, which signifies a garden filled up, or composed of artificial soil. In its common acceptation, it means “ stuffing,” and thence the name of the favourite dish, consisting of rice, forced meat, or fish highly seasoned, and rolled up in vine leaves or other vegetable substances.

whom? He had not dined abroad, and had only taken coffee the preceding night at the house of a bosom friend. But that he was poisoned no one doubted, save the physician, who remembered the unwholesome muscle pilaf, and knew the Effendi's tendency to apoplexy.

"At length, one of the nephews, a young mollah, rose slowly, and respectfully approaching his uncle, whispered in his ear. Thereupon ensued a conversation in a low tone, terminated by the Effendi saying, 'It must be he. I remember the coffee tasted sweet. I am undoubtedly poisoned. Allah! Allah! Why are devils permitted to exist? We have lived like two almonds in one shell. Who could contemplate such perversity? But, thank God, I have wherewithal to counteract his machinations.' 'Inshallah,' (please God,) having been re-echoed by all present, he clapped his hands, ordered a glass of water, took from his bosom a purse containing a small piece of bezoar, and commenced scraping the dust into the liquid with his gold signet ring. Having done this, he turned to a Mevlevy dervish, who sat among the visitors, and begged him to pray over the water. This the latter did, and ended by spitting and blowing over the glass. The contents having been swallowed, the Effendi exclaimed, 'That is an infallible specific. Inshallah! I may now snap my fingers at all poisons. I am already relieved.'"

A few paces beyond the mystic cell of Mohammed Agha is a second gateway, also called Kooly Kapoossy. Galata having been divided into three quarters by the Genoese, each separated by walls converging towards

the eminence upon which stood the great watch and fire tower, it is necessary to pass through this gate in order to reach the central portion conducting to the Golden Horn. Galata Tower is situated immediately within the second gate. This celebrated edifice is less ancient than the greater portion of the contiguous defences. It was not erected by the Genoese until A.D. 1348, at a period when the civil strife between the claimants for the Byzantine throne distracted the attention and divided the forces of the Emperor John Cantacuzenus. The construction of this tower, forming the keep of a strong citadel, now destroyed, and the strengthening of the walls on all sides, combined with the gradually decreasing energies and resources of the Greek sovereigns, mainly contributed to terminate the war between the Byzantines and Genoese, and to confirm the power and possession of the latter, not only at Galata but upon the Bosphorus.

This tower is the only portion of the ancient city or suburb defences that has been carefully restored and preserved by the Turks. Although useless for military purposes, its elevated position renders it advantageous as a watch-tower for fires — enemies more to be dreaded than foreign fleets and armies, so long, at least, as England is true to her own interests, and does not abandon her ancient ally. This advantage has alone rescued the building from the neglect and ruin to which all ancient edifices have been devoted. For this purpose, watchmen are constantly on duty in the chamber near the summit. These watchmen, called mehhter

(musicians,) consist of four principals and as many deputies, appointed by the mehhter bashy; their duty is to relieve each other, night and day, in walking round the raised platform constructed within the first chamber. Should flames or extraordinary smoke be observed, these men immediately hoist a signal, which is answered by the watchmen upon the opposite Serasker's Tower. The guns, in the appointed batteries, then fire three, five, or seven times, according to the quarter in which the accident may occur. At the same time, two or three of the deputies, young and active men lightly clad, seize their dog-spears, descend, and hasten at full speed, with loud cries of "fire, fire," in the direction of the main streets, where the common street-watchers (bekjee) are posted. These in their turn sally forth, and repeat the cry, adding the name of the quarter. Thereupon the soldiers at the different koolooks (guard-houses) hasten to the scene of danger, with axes, long hooked poles, and leather buckets. The tooloombajys (firemen) hurry with their portable pumps; the saka (water-carriers) follow their example; and the streets resound with the din of "yangoon var!" (there is fire), and the echoes of the iron-shod clubs with which the watchmen strike the pavement.

No regular corps of firemen exists; but a certain number of porters, boatmen, and others, are enrolled in each quarter, and receive sundry privileges, such as exemption from haradj, on condition of performing the duties. There are, also, a certain number of saka, who serve on similar conditions. A reward is

paid to those who arrive first, and punishment is not lacking to those who are neglectful.

The Tower, erected upon an artificial mound, consists of a circular stone building, strongly constructed. Visitors, on their road to or from the bazars, may gaze from the windows of this edifice upon one of the noblest prospects in the universe, equalled only by that seen from the opposite Seraskier's Tower, and alone surpassed by the admirable panorama which spreads far and wide beneath the spectator's feet, when standing upon the hill of Boulgerloo, three miles north-east of Scutari.

On quitting the steps of Galata Tower, it is necessary to close the heart or open the purse, as the upper portion of the narrow and tortuous street leading to the harbour is one of the principal resorts of beggars. Here the eyes are offended with numerous cases of deformity, and often of simulated misery, and the ears are assailed with solicitations for charity in a mixture of a dozen tongues.

It is impossible to avoid remarking the number of mendicants of both sexes and all ages that infest the streets of Pera and Galata. Of these, forty-nine out of fifty are Greeks. Armenian, Hebrew, or Turkish claimants for charity are seldom met with, even in the most populous quarters inhabited by each nation. Moreover, the three latter people have the good fortune to be born whole, and to preserve themselves from being maimed, or, they shut up their cripples. The deformed objects so common among the Greeks are rarely observed among other races. Here and there, blind or aged Turks may

be seen seated near some gateway or mosque, with a metal bowl before them, in which the charitable drop a few paras. But they content themselves with occasionally repeating "Allah ! Allah !" in a low voice, and here and there chanting a prayer in no very harmonious accents.

Begging dervishes, long-haired, filthy, and impudent rogues—privileged wanderers from Arabia, Bokhara, and various parts of Persia—also thrust their oval metal basins into the shops, with their usual cries of "Hoo ! Hoo !" (him), "Huk ! Huk !" (the immortal), and this with an air of command rather than of entreaty. But these are exceptions ; whereas the suburbs of Pera and Galata, and the Christian villages upon the European side of the Bosphorus, from Orta (middle) Kouy to Buyukdery, are overrun with Greek mendicants, whose importunities and doleful canticles are a source of constant annoyance.

As regards the Turks, it may be affirmed that there exists no city in Europe where fewer beggars are to be found than in Constantinople. In no country either is charity more extensive or more constant. This virtue forms one of the five fundamental articles of Moslem faith, and is enforced with rigorous exactitude, not only by canonical law, but by social regulations.* Charity is, in

* The five points of belief are: 1st, Repetition of the profession of faith; 2nd, Regular performance of daily prayer at the five stated periods; 3rd, The payment of charitable tithes; 4th, Fasting during Ramazan; and, 5th, The pilgrimage to Mecca. No Mussulman neglects the four first, and the latter almost all perform in person, or, cherishing the constant intention of so doing, redeem the omission by engaging proxies to accomplish this duty in their place.

fact, a matter of strict religious duty, and is regarded by all classes as the surest means of securing good fortune in this world, and of contributing to salvation in the next.

From Kooly Kapoossy, the narrow thoroughfare descends rapidly to a more open, but not less declivitous street, leading direct to the harbour side, and called Perschenba * Tcharshy (Thursday, or fifth day market). It is in the vicinity of this spot that the principal Frank merchants have their magazines and counting-houses, mostly built of stone. In the western lateral street is situated the French post-office, under the zealous direction of M. Cadalvène. A lofty brick building at the eastern angle of this street was the ancient town-house of Galata, the residence of the Genoese podesta until the conquest.

The "Thursday" market is so named from a weekly fair being held there upon that day. The articles exposed for sale are plain and printed cottons, linen of inferior quality, cutlery, small mercery, hardware, and the cotton or muslin handkerchiefs called kalemkery,† the best of which are painted by the Armenian and Greek women of the Bosphorus villages. These handkerchiefs, repeatedly dipped into the sea during the process of painting, by which the dyes are fixed, do not lose their colour by subsequent washing in cold water. They are worn by all classes, either twined round the fez,

* A corruption of pend, or penta-shenba.

† Kalemkery (pen-work), when worn round the head they are called yeminny.

or, being attached round the forehead and tied behind, with the angles hanging down the back, serve as a bag for the long single tress of hair, which in most cases is allowed to remain pendent when in "negligé" dress. The principal venders and purchasers are Christians or Jews of the inferior classes.

At the commencement of this market is the warehouse of Mr. Stampa, general dealer, a useful establishment. His store is the resort of the suburb quidnuncs, who drop in to hear the news, and to discuss the rise and fall of prices and pachas. It is filled with all kinds of British commodities, likely to be useful to masters of trading vessels and Frank residents. Among these articles, London porter and Burton ale hold a conspicuous place. Overweening attachment to these national beverages, supplied by Mr. Stampa, had nigh produced serious consequences to a party of young English travellers during the spring of 1842. With greater patriotism than prudence, and greater thirst for adventure than instruction, these youths thought proper to carry a basket of porter into the mosque of Aya Sofia. To the terror of their accompanying cicerone and the just indignation of the surrounding Mussulmans, they boldly uncorked the forbidden liquor within the holy edifice, and quaffed glass after glass in honour of their own imprudence. The attendant valet de place, observing the scowling glances, and hearing the murmurs of the bystanders, bethought himself of a stratagem to lull the rising storm. He therefore took one of the frothing glasses, and said to an Imam standing by,

“Taste, Effendi ! It is physic ! These men are mad ! Their doctors have commanded them to swallow this filth. Their brains are turned upside down. Who but insane men, or those at the last gasp, would swallow such filth ?” This pacified the people, and the gentlemen escaped the ill-treatment they merited, for this wanton and imprudent breach of decorum.

From the absence of bells and clocks to indicate the hours, there is no city where watches are more requisite than in Constantinople. Should the traveller desire to regulate his own watch, or to purchase one of those worn by the Turks, he can take advantage of the vicinity to consult Mr. Tallibart. Watchmakers abound in Galata and Pera, but none can be compared to this skilful artizan, whose shop is situated in the second lateral street below the Thursday-market, and immediately south of Yeny Djamy (new mosque).

Few Turks of the higher or middling classes are unprovided with watches, which are manufactured in Europe expressly for the Constantinople market. The cases are generally enamelled with flowers and fruits, and the faces marked with the numerals in conventional Turkish figures. Rich Turks give high prices for watches, and wear them in a breast pocket, suspended by a silken cord. They also purchase those of inferior quality by half dozens, to bestow them as presents. Watches of this kind, valued at 550 to 600 piastres, are often given to medical men for extraordinary consultations, or as marks of satisfaction.

One of the embarrassments encountered by strangers

in Turkey is the difficulty of assimilating the local mode of calculating time to that of their own country. A few words of explanation, whilst speaking of watches, may not be irrelevant.

The Turkish year is divided into twelve lunar months, six of which contain thirty, and the remainder twenty-nine days, not always regularly alternating. The year thus consists of three hundred and fifty-four days, making an annual difference of eleven days between the Moslem and solar calendar, and thence a difference of eleven days minus every year in the return of Mussulman festivals. The cycle is thus completed in thirty-three years, by which, taking three per cent. as the standard, it is easy to calculate the difference between the years of the Hegira and Christian era.

Mohammedans have no fixed epoch for new year's day. It commences upon the 1st of Moharrem, no matter at what season this may occur. The great festivals have all their regular lunar periods, differing every year, as above stated, by eleven days. Thus, Ramazan commences with the first, and ends with the last of that month, always containing thirty days. Beirâm, called the "feast of breaking fast," begins at sunset upon the 30th of Ramazan, and lasts until sundown upon the 3rd of the ensuing Shaval. The Coorbann Beirâm (feast of sacrifice) commences seventy days later at sunset, upon the 10th, and lasts until sundown upon the 14th of Zilhidge. The Mevlood (feast of the Prophet's nativity), takes place upon the 12th of Reby-ul-Evel. These are the only great public festivals of the Turkish

or Sunnite Mohammedans. Indeed, the ceremony that occurs upon the latter may be regarded more as a court pageant, than as a popular or religious holiday. They have also seven nights held sacred and regarded as pre-eminently holy; but we shall speak of these and other religious ceremonies in a subsequent chapter.

The Moslem week consists, as with us, of seven days, of twenty-four hours each, commencing at sunset, and divided into two equal parts, of twelve hours each. The first portion is called sheb (the period of night), the second rooz (that of day). It is invariably twelve o'clock at sunset, and so on until the twelve hours have expired, when the second portion commences; therefore, at thirteen after sunset, it is one o'clock of rooz, or morning. Thence the Turkish midday, calculated from the setting and not from the rising of the sun, varies every day in the year, and only coincides with ours about the periods of the equinoxes, when it is six o'clock according to Turkish time at midnight and midday.*

Consequently, to ascertain the Turkish hour of night or day, it is requisite to know the time of sunset, and to count twelve hours for the former, and then recommence for the latter. This requires that watches should be reset, nearly every day, at sundown. The Muezin, whose duty it is to proclaim prayer time, regulate their watches by the almanack, which defines the solar and lunar changes with great precision. Indeed, they trust to their almanacks and the sun-dial more than to their watches,

* The difference of time between London and Stamboul is 1 hour 56 m. 20 s. E.

which are rarely correct, and, when out of order at Constantinople, are spoiled rather than improved by passing into watchmakers' hands. The trade is seldom practised by Turks or Arabs; and yet, in former times, the latter had obtained great perfection, comparatively speaking, in this important branch of industry. In fact, the first portable clock, with sounding bells, was made at Bagdad, and sent as a present, A. D. 806, to Charlemagne, by the celebrated Kaliph Haroon al Reschid.

The announcement of prayer hour serves as a sufficient indicator for the Turks, who regulate their movements by these periods. The difference of one or two hours in a day, or of a whole day in the month preceding Ramazan, is considered of little importance, provided the exact state of the moon can be ascertained, so as to fix the commencement of the festivals of Ramazan and Coorbann Beirâm. The former is frequently delayed or advanced, in accordance with the lunar observations or calculations of astronomers, during the preceding sixty or ninety days, and is not regulated either by the annual almanack, *Rooz Nameh*, (description of day or day-book) or by the perpetual calendar called *Takvim*. These almanacks consist of long, narrow rolls of vellum, neatly emblazoned, and divided into several columns, upon which are inscribed the hours of prayer, the solar as well as lunar months and days, the changes of moons, the sun's declension and setting, the Greek festivals, the fortunate and unfortunate days, &c., &c. The two latter may be thus instanced: the 9th of Sefr is propitious for inviting great people to dinner; the 12th is

favourable for presenting petitions to the Sultan ; the 16th is unlucky for travelling ; and the 18th for buying horses.

Within a short distance of the "Thursday market " is the old Galata bezestan, a small inclosed building, without interest, and further on is Galata tcharshy, in the quarter called Yeny Mahaly (new place). A portion of this is occupied by yorganjee (quilt and coverlet makers), and by dealers in old arms. One or two most unfragrant alleys conduct from hence to the landing-places, called Yagh Kapan (tallow magazine), and Balyk Bazar 'Skellissy (fish market stairs), a corruption of scala, the generic name for all the Levant ports. These stairs are the most frequented, and certainly the most filthy, in the suburbs ; and the latter being immediately in front of, and at a distance not exceeding 650 yards from, the landing-place of the same name upon the opposite shore, and the former nearly at the same distance from those termed Yemesh 'Skellissy (fruit stairs), they are the general thoroughfares and points of communication between Galata, Pera, and Constantinople.

The small open spaces contiguous to these landing places are surrounded by mean shops and low coffee-houses, the resort of boatmen and porters. These spaces are receptacles for every species of filth and abomination. The stairs, or rather the shattered wooden platforms projecting over the water, are divided into two or more compartments, those to the east intended to serve for embarkation, those to the west for landing. This arrange-

ment in some measure obviates the confusion that would otherwise inevitably ensue.

But, before continuing our description, we will take advantage of crossing the Golden Horn, to offer some details respecting kayiks and kayikjees, two of its most interesting features. They deserve a separate chapter.



KAYIKJEE AND KAYIK (BOATMAN AND BOAT).

CHAPTER II.

BOATS AND BOATMEN.

To those unaccustomed to kayiks, and even to those better practised, it is always a matter of some embarrassment to enter these frail skiffs, of difficulty to sit down, when more than two persons are together, and of risk in crossing the harbour. Caution is therefore requisite upon embarking, and the body must be kept steady during transit.

All kayiks have their allotted stations, from which, however, they may remove by giving notice to the vekil, or agent of the kayikjee bashy. Those plying directly across the harbour unwillingly convey passengers to stairs not within their immediate beat, as they thereby lose their turn, and are compelled to pull back empty. The common fare for direct passage from one fish-market to the other, is half a piastre (about one penny); it is just, therefore, to double this moderate fare, when boatmen are required to deviate from their regular course. The kayiks that incessantly glide to and fro, and surround the landing-places at certain hours, are countless. The shouts of the boatmen as they hail each other to back, advance, hold to larboard or starboard, or warn others of their approach, are nearly deafening, and the confusion apparently inextricable. But, notwithstanding their numbers, and the necessity of turning to back in—a necessity arising from the narrow construction of the craft, which prevents the passenger walking forward—they seldom run foul of each other, and serious accidents rarely occur.

The size of kayiks and the number of sculls vary according to localities. Those plying within the harbour, that is westward of Tophana, are, with few exceptions, single pair (bir tchifty). Larger boats would cause embarrassment in the crowded vicinity of the stairs. Those at Tophana and at Baghtshy Kapoossy (garden gate), on the opposite side, are principally two pair (iky tchifty). Three pair (ootch tchifty) are, generally speaking, limited to private individuals of rank. Those of the latter class may, how-

ever, be hired either at Tophana or Galata stairs, if bespoken. They are requisite when parties, exceeding three, are desirous to make excursions far up the Bosphorus, or to Fanar Boornou (lighthouse cape), the extreme southern point opposite Seraglio Point. To visit the Princes' islands, a distance of from two to three hours, in favourable weather, it is prudent to hire a large four-oared boat with keel, rudder, and steerer. Three or two-oared kayiks are safe and speedy conveyances in a calm; but in this land-locked sea, subject to sudden variations of wind and sharp squalls, small boats offer little security.

The ribs, or skeletons, of kayiks are composed of light oaken spars, jutting from a keel not exceeding an inch in depth. They are coated over inside and out with thin beachen planks, adjusted so nicely as to present a perfectly smooth surface. Single pair are generally painted black outside; the others are merely varnished and oiled. Neither are painted inside. The after part is decked over, and serves as a locker, and also as a seat for attendants. Masters or passengers sit upon carpets or cushions at the bottom. A carpet is also spread over the short after-deck, and, when ladies of quality make use of kayiks, a crimson or dark blue ihram (woollen cloth), fringed with gold, is spread over the cushions, and a part is left hanging over the sides as a mark of distinction. Ladies of the higher classes are generally attended by a servant, or by a lalla (black slave), who sits cross-legged upon the after-deck, and shelters them from wind or sun with an umbrella.*

* The term lalla (guardian) is generally given to eunuchs. It is considered more refined and polite than the word khadima, more plainly

This is an innovation of later days. In former times, none but sultans or vizirs were permitted to carry open umbrellas in their boats ; and, even now, all persons, no matter what their condition, are required to put down their umbrellas, as a mark of respect, when they pass in front of the palace in which his highness may chance to reside. Those who adhere to old fashions employ a fan, or hand screen (yelpaza), to shelter them from the sun's rays. These are made of goose or swan's feathers, affixed to a wooden handle, or of black ostrich feathers, with a small looking-glass in the centre. The latter are brought from Egypt by Arab dealers, who, in summer, hire kayiks, and trade with these articles along the shores of the Bosphorus.

The rowers sit upon sheep-skins, and, in the generality of common kayiks, there is a horse-hair cushion, or small piece of carpet, for the convenience of passengers. The sculls and oars are never painted. They are round and straight, but not of equal thickness from the grip to the extremity. The blades are flat, and, increasing in width, terminate in the indented form of a fish's tail.

When held nearly horizontally, as in drawing back from the stroke, the heavy handles of the sculls lap over each other more than twelve inches. This renders it necessary to pull overhanded, the right under. Thus, to trim the skiff nicely, it is requisite for sitters to throw the weight a little towards their left side.

The above three classes are those in common use, and employed for hire. Larger and less graceful boats, expressive of the condition of these persons. They will be spoken of when we come to treat of slavery.

variably painted black outside, with a narrow white or yellow moulding, shallow keel, and curved rudder, are constructed for persons of high rank, entitled to the privilege. The regulations prescribing the number of oars, formerly established and watched over by the bostanjy bashy, are still generally adhered to. This functionary was intrusted with the whole water police of the Bosphorus, from Tophana and Baghtshy Kapoossy to the Black Sea, including the Seven Towers and imperial residences. He was thus chief water-bailiff, as well as director of the imperial gardens. The police is now superintended by the different officers commanding the separate quarters of the shore, commencing with the Grand Admiral, whose jurisdiction does not extend beyond the inner harbour. The grand vizir, sheikh ul Islam, and all ministers having the rank of mushir (marshal), are entitled to ten oars, two abreast. Secondary pachas, that is feriks (lieutenant-generals) holding office, the grand judges (cazi-asker) of Roumelia and Anatolia, the mayors (effendy) of Stambol, Galata, and Scutari, the hekim bashy, and other functionaries of corresponding grade, are allowed eight oars. Levâ (major-generals), and inferior persons, are restricted to three pair of sculls, unless at the head of great departments.

Man's dignity and rank being marked by these distinctions, they are strictly attended to, and the guards at the numerous koolooks (watch-posts) are thus enabled to recognize those to whom honours are due in passing. Carpets and cushions are spread at the bottom of these boats for sitters. The master places himself alone oppo-

site to the rowers, and his principal attendants sit facing him. A carpet is also stretched upon the after-deck ; upon this are seated the reis (coxswain) and the two orderly sergeants (tchaoosh), if it be a pacha at the head of a great department ; if not, the latter place is occupied by a tchokadar (servant), or pipe-bearer. The capudan pacha's water-conveyance consists of an eighteen-oared ship's cutter, rowed by a picked crew of regular sailors, and steered by an officer. It is shaded in summer by a canvas awning, stretched in the usual manner from stem to stern, and affixed to long poles, surmounted with crimson swallow-tailed banners. It is painted green without and white within, and richly ornamented with gold mouldings. The privilege of green boats is reserved for the capudan pacha, and he may, therefore, always be recognized when on the water. He is followed by his flag-captain, in a fourteen-oared barge, similarly painted and ornamented.*

Sometimes the grand ensign of the admiralty is displayed. This consists of a crimson banner, upon which, in lieu of the crescent and star, the double-bladed sword of Ali is embroidered. This sword, called Zulfecar, was bequeathed by Mohammed to his son-in-law. It passed from his hands into those of his sons, and thence descended to the Ommiad and Abasside kaliphs. It was preserved by them with great care until broken, whilst hunting, by one of the latter race. This accident was

* Halil Pacha, when appointed Grand Admiral in 1843, directed his boats to be painted red, a derogation from ancient customs far from pleasing to the people, and out of character with the element.

regarded as an evil omen, and proved so. The meaning of the word zulfecar is a thing having a two-fold purpose.

Foreign ambassadors' state kayiks are of the same form, though somewhat larger than those of Turkish grand dignitaries. The length of the largest is from fifty to fifty-six, and the extreme breadth about six feet; they are fitted with seats and cushions, and bear the national flag at the bow. The latter is selected for the purpose instead of the stern, because, being steered by a straight wooden tiller, the flag-staff would impede the action of the rudder.

According to traditional convention, ambassadors-extraordinary are entitled to ten oars, two abreast—internuncios and ministers plenipotentiary to eight oars, or seven pair of sculls. Ministers-resident, a new and useless diplomatic creation, adopt the same number, when they can afford the expense; and chargés-d'affaires may employ five pair of sculls, but usually content themselves with three. The oars and mouldings of diplomatic kayiks are generally painted in imitation of the national colour, and the hulls white or black, with a deep border, ornamented with gold arabesques. The reis usually wears a rich Albanian dress, and the boatmen in cold weather put on embroidered vests without sleeves, also of the national colour. The rest of their dress consists of the customary red scull-cap, with blue tassel; white shirt, made of the stuff called birunjyk, half woollen and half silk, with large loose sleeves; and the full-plaited small-clothes of white linen, reaching to the knee, with-

out stockings. A full-sized *kayik*, handsomely furnished, costs about 10,000 piastres. The heads of great missions generally retain a reis in constant pay, and, during summer, two other men, for their private boat. The wages of the former are about 350, and those of the latter 300 piastres per month. Each *kayikjee* hired for the day receives 20 piastres. The reis, or *hamlajee* (stroke-oarsman), has the charge of the envoy's boat and liveries, and hires and pays the crew.

The expence of *kayiks*, during summer, forms a heavy addition to the diplomatic extra charges, as it costs the government about two pounds each time their representative takes the water in the state *kayik*, and a current expence of ten pounds per month. This is an evil not to be avoided. Firstly, it is customary for the Turkish ministers, and for all persons of higher degree, to remove from their town *konaks* (mansions) to their *yallys* (marine villas) on the Bosphorus, about the same period that the Sultan removes from his winter palace of *Beshik-tash* (cradle stone) to the so-called European "sweet waters," to *Beglerbey*, or to his more gorgeous and fairy abode of *Tchiraghan* (the illuminated). At this period, the heat and dust of Pera become nearly insupportable, and the diplomatic corps proceed either to *Buyukdery* or *Therapia*; consequently, the readiest, indeed the only commodious, mode of communicating either with the Porte or with the *yallys* of the Ottoman ministers is by water. An establishment for this purpose is, therefore, indispensable.

Secondly, as the hierarchy of rank is maintained and

designated by the size of each Turkish functionary's boat, and as the rules of etiquette are nicely observed, they expect foreigners to exhibit the same distinctions. They would not only entertain a mean notion of the envoy or nation making use of a boat inferior in size to that appropriated to his station, but would regard such simplicity as a mark of disrespect to themselves, unless the envoy announces his intention of visiting incognito, when a three or two pair oared boat may be used. When envoys or their wives take the water in their private boats, one of their kavass sits upon the after-deck, and the military posts stand to and carry arms. When the state kayiks, with colours hoisted, pass by, these posts present arms.

The palaces of Beshik-tash and Tchiraghan have been mentioned. A word relating to them, in passing, may not be superfluous. The head-land, contiguous to the first, was the *Δηλοκιον* of the ancient Greeks and Byzantines; thence, probably, the Turkish name of the cradle-stone, or stone cradle. It was erected by Mohammed IV. in 1680, as a summer palace, to which the court removed with great pomp, from the seraglio, early in spring, there being then no other summer residence large enough to contain the whole harem, and immense attendant establishment. By command of the above-mentioned sovereign, the small, half-ruined palace of Dolma Baghtshy was rebuilt, and united with that of Beshik-tash, so that the whole formed an irregular but commodious abode, pre-eminent for the beauty of its situation. In 1747, Mahmoud I.

added considerably to the extent of the building, and erected the splendid porcelain kioshk at the northern extremity ; so called from its walls being adorned, both inside and out, with the finest specimens of Persian porcelain tiles, the art of making which appears to have been lost or neglected. By dint of constant repairs, and by keeping the apartments warm during winter, that is, for the last twenty years, this palace has been well preserved ; but it is gradually giving way to dry rot, and is, moreover, found inconvenient as a winter residence by the present Sultan. Plans have, therefore, been laid before his highness for pulling down the whole mass, and rebuilding a more compact and commodious palace upon the same spot. But, in the present dilapidated state of the Ottoman finances, the inevitable expence attendant upon such an undertaking has been condemned by the public, and the more so, since the contiguous palace of Tchiragan would answer all requisite purposes.

The latter palace was commenced by the late Sultan Mahmoud II., in 1836, and was finished a short time previously to his demise. It forms one of the most striking and beautiful objects upon the Bosphorus, and fixes attention even among the numerous picturesque objects that bewilder the eye on every side. It is as admirable for the light and varied elegance of its external outlines and ornaments (which, with the exception of the marble columns, steps, and basement walls, are of wood) as for its internal extent, and the light and commodious arrangement of its gorgeous interior. The mass

of buildings, occupying a front of more than a quarter of a mile, is divided into, 1st, a salamyk, adorned with thirty marble columns; 2nd, a splendid divan khaneh, or grand hall of reception, the peristyle of which is supported by eight Corinthian columns, and adorned inside with forty other columns; and, 3rd, the harem, the front of which is adorned with forty marble columns, and each story lighted with forty-five windows. At the back of the salamyk is a beautiful garden, flanked by splendid pavilions; one of which, to the south, called Zulfachayn (having a double view or object), connected with the harem, contains the Sultan's private apartments. These are fitted up nearly in the European style, and present every possible comfort or convenience that can be required in an eastern climate.

To the foregoing buildings, all furnished with light but gorgeous splendour, and partly in the European fashion, must be added external mansions or abodes for the marshal of the palace and principal household officers, including those of the kizlar aghassy's department, a palace for the heir-apparent, offices, kitchens, stables, gardens, pleasure-grounds, barracks for boatmen, in short, a town in extent and almost in population; it being calculated that nearly two thousand persons, including body guards, are lodged and fed within the imperial precincts, exclusive of those living within the immediate enclosure of the harem.

Setting aside historical recollections, to which nineteenth century people are indifferent, this palace is more worthy of

being visited than the deserted seraglio ; but few persons apply for a firmân. In truth, these firmâns are not easily granted, and cannot be obtained during the Sultan's residence.

As it does not enter into our purpose to furnish minute descriptions of palaces or public buildings, we shall content ourselves with saying, that this sumptuous fairy residence derives its well applied designation from the spot whereon it is erected. Hereabouts formerly stood a small yally and garden belonging to Ibrahim Pacha, grand vizir to Achmet III. in 1720. This functionary, among other diversions, was devoted to horticulture, and more especially to the cultivation of tulips, for which he displayed as much fondness as the Dutch bulbomaniacs of the last century. Ibrahim Pacha, not content with exhibiting his extensive tulip-beds to his imperial master by day, bethought him of a new invention to set off their beauties, and to divert the Sultan by night. He consequently illuminated his parterres with thousands of small wax tapers, attached to the stems of the flowers, or fixed with wires in the ground, whilst others were fastened to the backs of small tortoises, that moved constantly about among the moss and leaves, astonished at the novel purposes to which they were applied. Sultan Achmet was so much pleased with these exhibitions, that he directed them to be called Lala Tchiraghany (the feast of illuminated tulips) ; and from that time the vizir's villa bore the name of Tchiraghan Yallessy (the illuminated villa). The vizir's

gardens and house fell into neglect and decay, but the spot retained its name, and eventually this appropriate appellation was transferred to the present palace.*

The Sultan's state kayiks are distinguished from all others by their length, colour, number of rowers, and by their sterns being shaded by a gold-fringed crimson canopy, surmounted by crescents, and supported by gilded poles. The privilege of a dais, or canopy, is reserved for the monarch. In former times, the grand vizir was also allowed a similar distinction, and was rowed by twenty-two men; but the custom fell with the abolition of the viziriat by Sultan Mahmoud, and was not revived upon the restoration of that office by the present Padi-shah, Sultan Abdul Medjid.† Count Andreossy, in his excellent work upon Constantinople and the Bosphorus, states that Baron d'Argental, twenty-first French ambassador to the Sublime Porte, made an attempt, at the commencement of the eighteenth century, to infringe this rule, by establishing a canopy over the after-part of his state-boat. This caused a serious misunderstanding and interruption of diplomatic relations, between his embassy and the Porte; until, at length, M. d'Argental (Ferriol) committed so many vagaries, that he was put under restraint, as *non compos mentis*, by the members of his own legation, and, ere long, was recalled. Am-

* By a singular inadvertence, the editors of the work containing Mr. Allom's drawings have described this palace as placed upon the Asiatic side of the Bosphorus.

† The literal meaning of this name is "Servant of the mosque, or church."

bassadors, therefore, as well as more humble individuals, must content themselves with an umbrella, or yelpaza.

The length of the great imperial kayiks is about seventy-eight feet. They are rowed by twenty-four men, two abreast. They are painted white within and without, with rich gilt mouldings, under which runs a broad external green border, ornamented with gilded arabesques. The oars are painted white, with gold scrolls; the stern is adorned with massive gilt carvings: and the long projecting prow with a richly-gilded ornament, representing a palm branch curling upwards. Behind this flutters a gilded falcon, the emblem of the house of Osman. The carvings and ornaments of these boats are elaborately finished, and exquisitely light and graceful. These embellishments, combined with the loose white dresses, blue tasselled red caps, and muscular forms of the boatmen, as they rise from their seats, vigorously plunge their oars into the dark blue waters, and propel the kayiks with race-horse speed, give to these splendid vessels an air of majesty and brilliancy, not less characteristic than original and imposing.

Before the abolition of the Janissaries, and the general change that took place in the organization of the imperial household, the Sultan's boats were rowed by bostanjys, whose chief, the bostangy bashy, held the helm of the barge occupied by the monarch. At present, the Sultan's kayikjees are chosen from the common boatmen, without distinction of creed, by the principal reis, who steers, and is himself selected by the grand marshal from among the most experienced, well conducted, and

athletic of the hamlajee (stroke-oarsmen). These men are all clothed, fed, and lodged by the civil list, and receive 150 piastres monthly pay, independent of handsome backshish, divided among those whose turn it may be to row the Sultan. Their number amounts to three hundred, some of whom are at the disposal of the valida Sultana; others are attached to peculiar departments of the household. Part of these men are lodged in barracks contiguous to the imperial residence, the remainder at the boathouses near Yally Kioshk.

The old imperial galley, such as it was left when last employed by Sultan Selim III., is still to be seen at the last mentioned place. It is fancifully ornamented with inlaid wood, mother of pearl, and coloured stones, and is fitted for forty-eight oars, each pulled by two men. In order to excite the ardour of rowers in former days, it was customary for the Sultan to reward those who broke their oars by dint of exertion with a handful of money. This gave rise to a cunning device, which caused a stronger pull upon the imperial gold than upon the Golden Horn. In order to gain reward with little labour, some of the rogues contrived to crack or saw their oars, and to fill up the fissure with wax and varnish, so that little effort was required to snap them asunder. This being discovered, the largess was withheld, and the bastinado substituted.

When the Sultan proceeds by water to mosque, the procession consists of six kayiks. Of these two are of the largest class, and the remainder smaller; the latter, though richly ornamented and painted like the first, are

rowed by only fourteen oars, two abreast. One of these small boats, followed by three or four still smaller craft, with attendants, is used by his highness when he sallies forth tebdil (privately). Upon state occasions, two of the second class boats precede abreast, about fifty yards, to clear the way ; next follows the *kayik* in which the Sultan is seated, attended by the grand marshal and two other of the household. A second canopied boat follows close astern, containing four other officers, sitting in front of the dais ; and the rear is brought up by two other boats, similar in every respect to the two first mentioned, and occupied by persons belonging to the imperial suite. A seventh boat of large size, but painted black, follows at a distance, to carry confidential servants.

In former times, the imperial *dulbend-aghassy* (turban bearer) sat under the canopy of the second boat. He carried three turbans, of various forms, as re-changes. One of these turbans, ornamented with heron's plumes, and jewel-sparkling aigrettes, was held in his hand, and, as the boat advanced, he slightly inclined the turban to the right and left, as an acknowledgment of the prostrations or obeisances made to the imperial person in front. Our most gracious Queen might, perhaps, be relieved from much trouble and fatigue, were her Majesty to command one of her ladies-in-waiting to carry a bonnet, and to perform the office of court bower.

When the Sultan embarks in state, which is the case almost every Friday during summer, ships of war of all nations dress out in colours, and they and the batteries on either side of the Bosphorus fire salutes. The roar

of the cannon, multiplied by the echoes reverberating along the coast, and flung back in an extraordinary manner by the Prince's islands—the limpid freshness of the waters, crowded with vessels and craft of all sizes and countries—the beams of a mid-day sun, gilding the countless domes, minarets, and palaces, and illuminating the rich and varied landscape—give to this spectacle an air of fairy splendour, unequalled in reality, and not to be surpassed in imagination but by the creations of Aladin's enchanted lamp. Pageants, gorgeous and imposing, may be seen in every country, scarcely one in keeping with the character or habits of the people—the majority mere masqueradé anachronisms, caricatures of bygone days and buried institutions. But all here is in keeping with the place, people, and climate. It is the only regal spectacle in Europe where the points of attraction perfectly harmonise with surrounding objects.

The number of boatmen registered upon the books of the kayikjee bashy of the city, including Galata and the immediate suburbs, as far as Dolma Baghtshy, amount to 19,000 men approximatively, and the number of boats to 16,000. To these must be added the men and boats belonging to the Bosphorus villages, from Dolma Baghtshy and Scutari to the Black Sea. According to the assertions of the foremen of stairs and heads of villages, the total of the former is 5000, and the latter 3000, so that the whole number of boats between the Seven Towers and the Black Sea may be set down at 19,000, and the kayikjees at 24,000. With the exception of some few Jews, whose craft and persons may be distinguished by

their mean appearance, and some few Armenians, the whole corps of boatmen are Turks and Greeks; the former preponderating in the city, the latter nearly monopolizing the Bosphorus. Each kayikjee is compelled to register his name in the books of the kayikjee bashy, and to pay a monthly tax of eight piastres, if married, and sixteen if single, for a teskera (licence). The kayikjee bashy accounts for this sum to the ikhtisab (director of police). This branch of revenue is farmed by government to the latter, who pays a third less than the real value, and divides the surplus with his colleague, the police inspector of Galata. Kayikjees also contribute a few paras monthly for the support of the foreman of their respective stairs.

The whole body are subject to severe police and corporate regulations. Transgressions are punished with fine, confiscation, or corporal chastisement. The officers consist of the kayikjee bashy and two vekils, one for the city and the other for the suburbs, and of several inspectors, overseers, and foremen. Boys, entering as apprentices, must work until they receive a certificate of fitness and good conduct from the foreman and chief civil functionary of their quarter. Fares vary, of course, according to distance. Those for single pairs within the harbour differ from one-half to two piastres, at extreme points; to Scutari, three; to Kihât khaneh (European sweet waters) five; to Kadikouy and Ortakouy, three and a half. Two pair sculls may be calculated at nearly double. A two-oared boat, taken for the whole day, is liberally paid at thirty-five to forty piastres, including bakshish,

for which a demand is always made, no matter what the fare. Three-oared kayiks cost about a third more. If a kayikjee can regularly earn eight piastres per day, throughout the year, he gains a fair livelihood, as his expenses for food and lodging do not exceed four; but then comes wear and tear, and provision for bad weather and sickness; so that ten piastres per day is requisite to enable them to maintain themselves, if married. A two-oared kayik can be hired for about 600 piastres per lunar month, which gives to each man more than ten piastres daily. They furnish boat, and are responsible for housing and repairs.

In addition to the kayiks above enumerated, there exist others of larger and more clumsy build. Some, four-oared, serve as passage boats to the Prince's islands and the villages on the Bosphorus. Others, five or six-oared, called *maona*, are used as ferry-boats between the city and Scutari; and others, called bazar kayiks, are employed to convey goods and passengers between the further Bosphorus villages and the Golden Horn. The women, upon these occasions, are separated conventionally from the men. The former are close packed in the centre, and the men aft. The white yashmaks (veils) of the women, as they sit crowded together, give to them the appearance of a cargo of salt. They do not risk the fate of Lot's companions: they never turn their heads.

Wedding parties of the lower orders, residing upon the sea shore, often hire these bazar boats to convey brides to their destinations. They are then decorated with flowers, banners, and coloured handkerchiefs. A band of

gipsy or Greek musicians, playing wild and discordant airs, and singing in tones still more discordant, is placed in the bow. But there are no other signs of merriment. The women sit apart, motionless, and silent; and the men, their heads turned outwards, smoke with their wonted gravity. They move slowly. Bodies are hurried to the grave; but the bower of Hymen is approached at a snail's pace.

The corporation of boatmen, sensibly enough, venerate Noah as their patron. They generally suspend a few circles of blue glass, as talismans, over their bows and sterns; blue, emblematic of ethereal purity, being considered as the most efficacious colour against the evil eye. They also place in their boathouses, and in a locker of their skiffs, a piece of paper, framed, and sometimes glazed, inscribed with some one of the ninety-nine attributes of the Almighty, as a further preservative against misfortune. These inscriptions are copied from those with which Noah is supposed to have adorned the ark, in obedience to the directions of the archangel Gabriel.

The race of kayikjees, though yielding in bodily strength to the hamals (porters), are, perhaps, the finest assemblage of men in the empire. Some of them, especially the Greeks, are specimens of perfect manly beauty and muscular proportions. Among others, a Therapian Greek, hamlajee (strike oar) to Dr. Colquhoun, Hanse towns chargé d'affaires, might have served as a faultless model for a modern Praxiteles.

The kayikjees are the reputed heroes of many romantic adventures. Numerous are the tales recounted of the

loves of fair ladies, both Moslem and Christian, for these heart pirates—tales sometimes ending where they commenced, by a plunge in the Bosphorus, that is, if the discovered frail one be a true believer. In such cases, the cord or scimitar is the doom of the stronger sex—the deep sea bed that of the weaker. Money will counterbalance all crimes in Turkey save female frailty. For this neither religious law nor social customs admit atonement. Tears, beauty, youth, gold—untold gold—are of no avail. The fish of the Bosphorus and Propontis could disclose fearful secrets, even in our days. Such, at least, is the common belief, though unsubstantiated by other evidence than gossiping stories, for the most part coined expressly to lead strangers into error.

An instance was spoken of, nevertheless, as having occurred in 1838, when the doom attendant upon the discovery of an intrigue between a Moslem woman and raya was averted by payment of money. This occurred to the son of a wealthy Armenian saraf (banker)—a young man distinguished for his handsome features. In vain the father sued, implored, and attempted to bribe the judges; they were inexorable. Sentence of death was passed, and confirmed by the sheik-ul-Islam, in the usual laconic manner, that is, in the form of a reply to a question, thus—"Amr, a Christian and tributary subject, has been convicted of adultery with Ayesha, a Moslem woman, and condemned to death. Is this sentence legal?"—"Perfectly legal! let death ensue, with speed." The father, in the mean time, knowing the venality, as well as the great influence, of Khosref Pacha,

then all-powerful, applied to him. The ruling passion strong at this moment, stronger almost than paternal love, showed itself in the banker. He commenced by offering 50,000 piastres, then 100,000, until, finding he could make no impression upon the rapacious Khosref, he gradually raised his offer to 500,000, and the youth was saved. Of the fate of the unhappy woman nothing was positively known. She was never seen again. It is generally asserted that her end was tragical.

An adventure of somewhat similar nature, terminating fatally to both parties, occurred during the summer of 1842, and was the subject of general conversation at Pera, and even among the Turks. The latter sought to defend the system of summary punishment, but condemned the mode in which it had been carried into effect, and the more so since both parties were Moslems, and there existed no proofs of flagrant culpability. The judge and executioner was, however, one of the highest functionaries of the second class at the Porte—the topshy naziry (director-general of artillery), Mohammed Ali, governor of Tophana.

This officer, who was educated among the itch oghlans (pages) of the late Sultan, and owes his success in life to the favour of that monarch, is a man of low extraction, the son of a small shopkeeper at Galata. Though little qualified, either by practical or theoretical knowledge, for directing a department so important and extensive as that of the artillery, Mohammed Ali has contrived to maintain his position, by assiduously courting his superiors, by underhand intrigues, and by lavish distribution of presents.

The occult means at his disposal, as supreme director of police at Tophana, have enabled him to amass considerable wealth ; his household and establishment are, therefore, among the most numerous and most sumptuous in the city.

Among his dependents were a Circassian slave girl, of more than ordinary beauty, and a Turkish youth, holding the place of valet, or pipe-bearer. Having been told that this young man was not only accustomed to address the ladies of his establishment, when sent to accompany them in boats or carriages, but that direct intelligence was supposed to exist between him and the Circassian, the pacha warned him to beware, and forbade him to hold intercourse, of any kind, with the inmates of the harem. The lovers, for so it seems they were, contrived, nevertheless, to communicate for some time, without exciting further suspicion. It chanced, however, one afternoon, that the pacha, strolling through a portion of his harem overlooking the garden, perceived his female slave leaning against the trelliswork blind of the window, and conversing with the object of her attachment, who stood outside. Upon seeing this, Mohammed Ali retired behind the door curtain, listened, and sufficient words soon reached his ears to convince him that the girl was guilty—guilty, at least, of loving the youthful Turk.

The sequel is horrible ; and, unless resting upon authority scarcely to be called in question, would not bear narration. Drawing his sword, and rushing suddenly forward, ere the victim had time to speak or fly, Moham-

med Ali seized her by the hair, and with one stroke of his Khorassan blade nearly severed her body. Death, with excruciating agonies, soon ensued, and at night-fall the body, according to report, was disposed of in the neighbouring Bosphorus.

Judging, in the mean time, by the unhappy girl's shrieks, that some miserable fate had befallen her, the youth flew from the house, and hurried down the hill of Beshiktash to the palace of the grand marshal, Riza Pacha, the friend and patron of his master. Casting himself upon his knees at the feet of this all-powerful functionary, the fugitive told his story, narrated what he believed to have occurred, and then, reminding Riza Pacha that their fathers were bosom friends, besought his intercession and protection. After pointing out to the suppliant the extent and gravity of his offence, Riza Pacha desired him to remain in the palace, and despatched a note to Mohammed Ali, requesting that pardon might be extended to the offender, as a personal favour to himself, and as a mark of consideration for his own father, the intimate friend of the youth's parent. In the course of the day a favourable reply was returned, and the young man was directed to resume his usual avocations in the topshy naziry's household.

This order having been obeyed, matters went on smoothly for three or four days. The pacha, smiling and soft-tongued, made no reference to past events, and treated his attendant as if nothing had occurred to disturb the repose of his household; whilst the youth, concealing the anguish he felt at being the cause of the

unfortunate victim's murder, redoubled his exertions to please and satisfy his master. Upon the fourth evening, however, as the pacha was seated in his garden, opposite to the window within which he had enacted the hideous duty usually entrusted to the common headsman, he was observed to start, compress his lips, and finger his rosary with more than usual rapidity. His handsome and usually serene countenance became clouded ; and, after fixing a stern and searching look upon his pardoned attendant, he bade him walk up the alley and pluck a flower from one of the carnation plants placed beneath the fatal window. The youth bowed, and turned his back to obey. At this moment the pacha made a signal to the cavasses usually attendant upon his person ; three or four of these men instantly stepped forward, and ere the smoke curling from Mohammed Ali's lips had vanished, all was over—a bright blade glittered in the evening sunbeams, and a headless trunk rolled upon the shell-strewed walk. As the head fell, Mohammed Ali rose, mounted his horse, and proceeded to sunset prayer at the convent of the Mevlevy Dervishes at Beshiktash.

Such was the accredited history of this tragedy, which excited universal indignation at the time, among all those who ventured to express their opinions freely. Nor was this a mere vulgar or idle report. Means having been taken to ascertain its general authenticity, the British ambassador and his amiable lady adopted the only means in their power of demonstrating their just abhorrence of such unusual and unparalleled atrocities. From the official position held by the topshy naziry, it was cus-

tomary to invite him, with other eminent Turkish functionaries, to the banquets or fêtes given by ambassadors. But when Sir S. Canning was made acquainted with the uncontradicted details of this tragedy, he directed Mohammed Ali Pacha's name to be struck out from the list of his Turkish guests ; justly deeming a man capable of such double atrocity to be unworthy to pollute the palace of the queen's representative, or to form part of a society presided over by a virtuous English lady. This pacha was compelled, some months previously, to proceed to Buyukdery, there to apologize in person before the assembled Austrian embassy, for having sanctioned, or rather for having allowed to pass unpunished, an insult offered to the Austrian flag in the harbour of Tophana.

In the early part of the Ramazan succeeding the above tragic adventure, I chanced to pass through Tophana, where the topshy naziry's official residence is situated. There I paused awhile to examine several cages filled with linnets, goldfinches, and other singing birds, recently caught and exposed for sale by the kooshedjee (bird catchers), who at this season take their stand in the most public thoroughfares, with cages filled with birds called azad kooshlery (birds to be liberated). Presently two or three Turkish servants approached, and, after bargaining some few minutes, purchased nearly two hundred of the feathered captives, and carried them into the neighbouring arsenal. My first idea was that the purchaser was about to establish an aviary, but I soon ascertained that the servants belonged to Mohammed Ali, of Tophana, and that the birds had been bought with the humane inten-

tion of restoring them to freedom—a common practice with all classes of Osmanlis during Ramazan. The contrast between the pacha's conduct to his human captive and his pious mercy to these birds struck me forcibly, and added to the jarring contrasts observable in the character of the people. The custom of liberating birds upon certain solemn occasions is not limited to Osmanlis. It forms, or rather did form, an article in the programme at the coronation of the French kings in the cathedral of Rheims.

The successes of kayikjees are not limited to amorous adventures. Many of this class have risen to great eminence—one to pre-eminent infamy—in Turkish history. It would be tedious to enumerate the former, among whom was the celebrated sea-captain and hero, Khairuddin (Barbarossa), and his brother Ooroosh, both natives of the isle of Calymos.* But as the one played a conspicuous part in recent political events, it may not be irrelevant to offer a sketch of his origin and history.

The man alluded to is Achmet Fevzy, the traitor captain pacha, who betrayed his munificent benefactor, Sultan Mahmoud, in 1839, and delivered the Ottoman fleet into the hands of Mehemet Ali, of Egypt.

*The toorba (mausoleum), in which repose the ashes of this renowned seaman, is among the most interesting, but not most conspicuous objects on the Bosphorus. It is erected close to the water's edge, immediately to the north of the palace of Beshiktash. It is simple and imposing, and might be passed unnoticed, were it not for two gigantic *wafs* or *waws* (the *w* of the Arabic alphabet) painted in black upon the walls. This letter is employed in a mystic sense. It will be explained in the sixth chapter.

According to received opinion, the father of this arch-traitor held some menial office in the seraglio. His mother was a Christian slave, carried off during the wars between the Turks and Russians upon the northern banks of the Danube. They resided at Tchengelly Kouy (anchor-fluke village), upon the Asiatic side of the Bosphorus, where the boy was born.* The first years of Achmet's life were passed in idleness. His parents were too poor or too negligent to attend to his education, and he too idle to take advantage of that given gratuitously at the mektebs (elementary schools). At a more advanced age, he was too much occupied by his avocation as a kayikjee to employ his hands with pens or books. Thus he attained manhood, and continued through life unable to write correctly or to read with facility.

Being bold, active, and intelligent, though not remarkable for personal strength or beauty, he first aided the boatmen of his native village in cleansing and hauling up their kayiks, and in fishing and other occupations. His noviciate being completed, he received a waterman's licence, and plied during some years upon the Bosphorus. Having attracted the notice of an officer of rank in the Sultan's household, for whom he worked as kayikjee, the place of kaftanjee, or sofrali (valet or table-waiter), was offered him. He had not long occupied this post, when his natural good manners, supple disposition, and

* Tchengelly Kouy was so named from Mohammed II. having discovered the fluke of an ancient anchor at this place, when preparing to cross to the attack of Constantinople. This discovery was held to be of good augury, and to indicate the necessity of an attack by ships.

ready wit brought him into general notice, and he found favour in the eyes of Sultan Mahmoud. His discretion, submission, and fidelity having been put to the test by the latter, he was transferred from the service of the attendant to that of the imperial master, who conferred upon him the hazardous but confidential office of *tebdil khasseky* (disguised confidential), or *secret seraglio familiar*. The duty of these men is to carry confidential messages between the Sultan and different high functionaries—to follow the royal person in disguise—to watch and report all that passes at home and abroad—to keep a lynx's eye upon men's faces and actions, a mole's ear upon their very breath, and never to use their own tongues out of their employer's presence, unless it be to exclaim "*bilmem* (I know nothing)," or "*Allah bilir* (God alone knows)," when questioned by strangers. Woe to the man whose plastic countenance disclosed the feelings of his heart in presence of this double-faced and adroit spy! Woe to him whose tongue, even in a whisper, confirmed the expression of his features; that is, if the expression or the words tended to disapprove or thwart the monarch's purpose or the agent's plans! A poisoned report, forerunner of disgrace or death, was the inevitable consequence.

A more honourable career opened itself, however, to the wily favourite. The Janissaries were extirpated, and the imperial guards enrolled. The former having still many partizans among the ranks of the new organization, Achmet was appointed *bin bashy* (battalion commander), with orders to look, listen, and be silent as before, but

to report minutely. Conspicuous for his severe discipline, indefatigable activity, and the ardour with which he devoted himself to the new system of drill and tactics, as well as for the zeal with which he fulfilled divers confidential missions entrusted to him by his imperial patron, the *ex-kayikjee* speedily rose from step to step, until he at length attained the rank of *ferik* (lieutenant-general), and, ere long, that of *mushir* (field marshal) of the guards; promotions, for which he was partly indebted to his dauntless bravery and tact, and partly to the protection of Khosref Pacha, then *seraskier* (general in chief).*

In the spring of 1833, Achmet Fevzy was appointed ambassador-extraordinary to St. Petersburg, where he is said to have laid the foundation for the celebrated treaty of Unkiar Skelessy. The gold he received upon this occasion from the ruler of the north whetted his appetite for that of the rebel Pacha of Egypt. The first act was passing base, the second surpassing infamous.

A curious anecdote, shewing the ignorance of this soldier diplomatist, in connexion with his mission, is narrated by M. Cadalvene, whose description of Achmet Fevzy agrees, in all material points, with the details narrated by

* The literal meaning of *ser-asker* is head of army. This title is given not only to the commander-in-chief, or minister of war, but to all generals commanding distinct armies. Upon the abolition of the Janissaries, the old designations of two or three-tailed pachas were done away with, and the titles of *mushir* established for the latter, and *ferik* for the former. The third class, or one-tailed pachas, are now called *levâ* (major-generals); colonels, *mir alei*; lieutenant-colonels, *kaïmahan*; and battalion commanders, *bin-bashy* (heads of thousands).

others.* Russia, as it is well known, consented, after the peace of Adrianople, to deduct a million sterling from the war indemnity to be paid by the Porte, on condition that the latter should cede the mountainous province of Akhaltzik, to the north of Erzeroum. This district was of a paramount military importance to Russia, since its gorges and defiles, impracticable if tolerably defended, secured the northern frontier of Turkey, between Imeritzia and Georgia. Ignorant of its geographical position and of its strategical value to the Sultan, Achmet Fevzy was requested to examine a small explanatory map, placed before him by the Russian minister. After remarking the limited space apparently occupied by this district, containing, in reality, more than three hundred square miles, he exclaimed, "Bir sheï de 'il!" (it is a mere trifle); "what does the Sultan want with such mole-hills?"—and thereupon Akhaltzik was ceded.

In a note to M. Cadalvene's work, it is said that Achmet Fevzy was assisted by Nicholas Aristarki, grand logothete and dragoman to the Porte;† and that the latter, having contrived to purloin the ambassador's signet ring, during an orgie given purposely by the Russians, affixed it to the treaty. The logothete denied this, and declared that Achmet himself applied the seal

* Cadalvene, "*Deux Annees de l'Orient*," ii., 124.

† The functions of logothete, hereditary in the Fanariote family of Aristarki, has recently been abolished. The duties of the logothete were those of legate, or intermediary between the Greek patriarch and the Porte. All matters concerning the Greek church and rayahs passed through his hands; at present, this business is transacted directly by the patriarch and synod.

whilst in a state of inebriety. It is impossible to ascertain the truth. All that can be proved is, that the cession was made, and that the Sultan thereby lost a most important portion of his dominions. It is well known, however, that the Russians, unlike the Persians of olden times, filled the cup with something more substantial than "melted rubies."

Upon returning to Constantinople, Achmet Fevzy found that his credit, or rather the paramount personal favour which he had previously enjoyed, had much abated. Halil, the slave of Khosref, and afterwards married to the Sultan's daughter, Saliha; Mustafa Noory, recently seraskier; Riza, now grand marshal; and other younger favourites, had obtained possession of Mahmoud's ear. But this did not prevent his securing one of the most eminent posts in the empire—a post that had often rendered the Ottoman name terrible to foreign nations—which had sometimes fallen into ignorant and nerveless hands, but had never been entrusted to a wholesale and unblushing traitor.

Political dissensions between the brave and skilful grand admiral, Tahir Pacha, and his colleague, having caused the dismissal of the former, a successor was required. Through the recommendation of the accomplished and unfortunate Pertef Pacha, then minister of the interior,* and through the support of Khosref, the

* Pertef Pacha was distinguished for his talents as a statesman and his accomplishments as a writer and poet. Several poems of merit were written by him, and his skill as a composer of chronographs is recorded in golden letters over the gates of Tchiraghan and other buildings. A victim to those court intrigues which, in former days, rendered man's

door of treachery was thrown open to Achmet, and he received the nishan of captain pacha.

Though ignorant of all the practical details of the naval service, Achmet Fevzy's activity and intuitive talent appear to have stood him in lieu of experience. He is said to have conducted the administration of his department with skill and advantage, and to have placed the fleet in an efficient state for sea, thereby rendering it more worthy of being offered as a holocaust to the Sultan's bitterest foe. It was upon the 8th of June, 1839, that the first division of this noble fleet quitted the Bosphorus, for the purpose of combating, if necessary, that of Egypt. On the 9th, the second division made sail, making altogether thirty-six vessels of different rates, of which twelve were of the line.

Upon that forenoon, Sultan Mahmoud, on whom the angel of death had already set his seal, bade adieu to the individual whom he had raised from the dust to fill the illustrious station once occupied by the great Barbarossa, and the scarcely less distinguished Kilitsh Ali Pacha.*

life as uncertain as is the tenure of office at present, he was first disgraced, and then exiled, by Mahmoud, in September, 1837. In the following October, his enemies succeeded in inducing the Sultan to sign his death-warrant. The sentence was despatched with the utmost speed to Adrianople, and carried into effect instantly, so fearful were his enemies lest the Sultan should repent. Pertef met his fate with the resignation and fortitude of a just man and true philosopher. Mahmoud, from whom the death-warrant is said to have been obtained in a moment of violent excitement, immediately repented this act of despotism, and disgraced its authors.

* The latter was a renegade. He it was who, in 1586, founded the fine mosque which bears his name, close to the landing-place at Tophana.

Upon this day, and at the moment when the last vessels of the fleet disappeared before the eyes of the dying Sultan, the foul traitor Achmet knelt down to receive his master's benedictions, and with tearful eyes and solemn oaths bent over his benefactor's hands, and renewed his assurances of fidelity and devotion. He then embarked in a fast-sailing tender, and hastened to join the flag-ship, the colossal Mahmoudya.

In less than a month from that day, Achmet Fevzy consummated the basest act of treachery that ever disgraced the annals of a nation. Upon the 6th of July following, the Turkish fleet was seen in full sail for Alexandria; and upon the 13th, Achmet Fevzy, his cheeks still wet with the feigned tears that he had shed upon the Sultan's hands, cast himself at the feet of the Egyptian ruler. In lieu of rewarding desertion with the doom that desertion always merits, Mehemet Ali raised the traitor from the ground, and treated him with distinctions that would perhaps have been denied to his own admiral, had that officer returned triumphant from a naval combat.

The Sultan was spared the anguish of this man's ingratitude. Before this fatal intelligence reached Stambol, the monarch was no more. Upon the 1st of July, thirteen days prior to the accomplishment of his favourite's treason, the most enlightened sovereign that ever swayed the sword of Osman terminated his mortal career, in the fifty-fourth year of his age, and thirty-first of his reign.

Achmet Fevzy, degraded and neglected, continued to reside during four years in Egypt, a pensioner of the

man to whom his treachery brought no other results than subsequent disaster, and the destruction of his dreams of conquest—fit recompense for him who prompted the treachery, but insufficient chastisement for him by whom it was consummated. Attempts were made by Mehemet Ali to obtain his pensioner's pardon, but the Sultan firmly resisted ; and, upon the 3rd of January, 1848, a fit of apoplexy, or, as many believed, a cup of poisoned coffee, put an end to Achmet Fevzy's existence, and to the necessity felt by Mehemet Ali to support him in exile.

It would not be difficult to mention the names of many other persons who have risen from the humble station of boatman to high estate, but it is time to proceed on our course towards the bazars.*

* Mr. Christides, recently Hellenic minister of the interior, though not a boatman himself, is the son of a Therapia kayikjee, and one of his near relations now belongs to the craft at that place.



DALLYAN (PERMANENT FISHERY).

CHAPTER III.

THE FISH MARKET.

The filth that meets the eye and offends the nostrils, upon reaching the rickety wooden stairs of the Stambol Balyk Bazary, exceeds, if possible, that left behind on the Galata shore. On both sides, the want of quays and covered sewers is a serious evil. Under the Byzantines and Genoese this deficiency was, in a certain measure, provided for. The intervals between the walls and water

were not crowded with buildings, and large underground channels carried off all filth into the sea. The sea-walls of Constantinople, that is, the external lines of defence erected by Bysas and his wife, Phidalia, and strengthened and rebuilt by Constantine (317 A. D.), were provided with external spaces, well paved, and faced with stone. These spaces served as wharfs and quays, and, in some places, were from fifty to sixty feet wide. Vestiges of these quays remain outside the seraglio walls, from Yally Kioshk to the building now serving as an hospital for the imperial guards, near the gate called Khastelar (hospital).

At present, the shores, on both sides of the harbour, are choked with dilapidated buildings, from the seraglio walls to those of the city, near Aïvan Serai, beyond Balat on the right bank, and from Tophana to Azab Kapoossy upon the left. The landing-places near the ends of the bridge, those of Baghtshy Kapoossy, east of the custom-house, and that of Khassim Pacha, in front of the marines' barracks, are the only open spaces exempt from disgusting nuisances. With little trouble and expence, the stagnant and putrescent masses that clog the neighbouring gutters might be removed, as the current sets invariably towards Seraglio Point.

These most foul portions of the city might, therefore, be easily relieved from nuisances, as disagreeable to the senses as they must be prejudicial to the salubrity of the surrounding atmosphere: and herein it is that a good sanatory police is most required. It is almost useless to establish distant quarantines, and to adopt measures to

prevent the introduction of external contagion, when the germs of internal pestilence, and the seeds of spontaneous combustion, are permitted to exist in the most populous quarters and the most frequented thoroughfares. It is but justice, however, to the Turks to observe, that the streets of Pera and Galata are infinitely more filthy than those of Constantinople, especially in the quarters exclusively inhabited by Greeks and Armenians.

The foul agglomerations met with in the vicinity of the landing-places furnish proofs of the contrasts so often exhibited in the Turkish character. Cleanly in their houses, and minutely rigid in attending to personal ablutions—careful in the extreme that no impurity shall be conveyed into their apartments—rejoicing in odiferous flowers and fragrant essences—delighting in and fully appreciating the lovely prospects and beauties of nature, with which their city is every where environed—they apparently leave their abomination of dirt and unsavoury miasmata at home, and seem indifferent to the most revolting sights and exhalations when abroad. This is frequently exemplified. Among other instances, it is the common practice of the women, inhabiting the quarters contiguous to the Fanar and Balat, to assemble on Fridays upon an open mound, facing the centre of the arsenal. The composition of this mound, though well adapted for horticultural purposes, emits a scent which bears no resemblance to a garden's sweets. It is formed of the rubbish conveyed thither from the surrounding poor and dirty quarters. Here, nevertheless, upon the above-mentioned days, hundreds of women may be seen

seated close to the water's edge, enjoying their *kief* with as much apparent satisfaction as though they were reclining upon those verdant banks promised to the blest in paradise.

Inquire of a passing Turk, why these women select a spot so ill adapted for recreation, in lieu of replying, "They are poor people; they have not wherewithal to hire boats or vehicles, in order to visit distant places; the spot is open, and they may at least rejoice their eyes"—he will reply, "Allah bilir! or bilmem! perhaps their mothers did so! It is adet" (custom). Custom, twin-sister of prejudice in Turkey, is the root of almost every evil. It is objected as an excuse for the infraction of good laws, for the maintenance of bad, and for the non-enactment of better. If public functionaries plunder government or people, "adet" bears the blame. If commercial treaties are evaded, "adet" is again held responsible; and if they build houses of wood, when stone is nearly as cheap, and infinitely more secure and durable, "adet" is again brought forward as a palliative argument.

The narrow alleys leading from the two landing-places called Balyk-Bazar 'Skellesy, terminate in a broader street, running parallel to the city walls. This is the fish market, where the display is more remarkable for abundance and variety than for size or quality. The divers species are exposed on leaden or wooden dressers, the finer kinds suspended by the gills, the smaller in large wooden bowls. Shell fish, when in season, espe-

cially muscles, are kept in baskets, and are brought to market in boundless profusion.

The balykjee's (fishmongers) shops offer none of the neatness that generally characterizes those of Europe. Turkish shopkeepers, with few exceptions, despise the little charlataneries of retail trade. They attach no importance to the art of appealing to the pocket through the medium of the eyes. They want little, and are content with little. They think it unprofitable to embellish the exterior of their shops, and thus to spend much in order to gain more. Their exclamation is, "We may be here to-day—gone to-morrow! Who can tell? Let those who follow commence as we did."

The abundance of sea fish is remarkable, and the varieties of the smaller kinds numerous. Providence, in its great bounty, has been more liberal in this respect to the Bosphorus than to any other waters in Europe. Many species are unknown to our markets, and some are complete strangers to our seas. The extraordinary beauty of colours observed in some varieties is highly interesting; green, gold, pink, azure, red, and silver, glisten in brilliant tints upon their scales. Were the fish markets clean, and the various specimens displayed as they are in European shops, they would excite greater admiration. At present, even the naturalist turns aside and seeks to escape from the unsavoury and unhealthy vicinity.

The following are among the varieties most in request. We will give the Turkish names, and the equivalent

in English, as far as our limited knowledge extends. Tekeer balyk (red mullet), worthy of the reputation enjoyed by the species among Roman gourmands.* Iskumbry, of the mackarel family, far inferior, however, to those of our coasts. They migrate from the Archipelago to the Black Sea early in May, are caught and sun-dried in great quantities at that period, and are then called tcheros, from their being in a lean state. After passing the summer and breeding in the Euxine, they fatten, re-migrate, and are then eaten fresh. Stavidry, another variety of the same species, smaller, and less delicate. Lishe, a third variety, still more coarse. Palamood, a small kind of tunny. The best season for killing these fish is in October and the commencement of November; they then re-migrate from the Black Sea to the Mediterranean, and are caught by thousands in Dallyan (net fisheries), of which mention will be made presently. A portion is eaten fresh, but the greater part is cut up, salted, and preserved in casks for winter consumption, and for food during the Greek and Armenian Lents. Palamood are the principal sustenance of the poorer classes of Christians during these periods, but they are little esteemed at any time by the rich, and are rarely eaten by the Turks, who consider them unwholesome and hard of digestion. Toon (tunny), large, coarse, and indigestible, principally eaten by the lower orders. Kaia (rock fish) well-

* The Turks always add the word balyk (fish) to every species. This is omitted in order to avoid repetition. This work not pretending to be a book of science, the scientific names, more easy to define than those of our own language, have likewise been omitted.

flavoured, and of good size, similar in shape to the had-dock. It frequents the most rocky portions of the Bosphorus and the vicinity of the Princes' islands—thence its name. Kefaly, a corruption of the Greek "head," so named from this member, as well as from the back, in front of the dorsal fin, being broad and flat. This is a sweet and delicately flavoured fish, and is among the most esteemed at Constantinople, especially for invalids. Kerlangitch (swallow-tail), of the tunny tribe. The name indicates the form of the posterior part; it swims with remarkable velocity, and is of graceful elongated shape, but participates in the unwholesome characteristics of the larger species. Giumish (silver fish), of a bright sea-green colour, with red eyes, and reddish violet fins. It is marked with waving vermilion lines, running from the gills to the indenture of the tail. Its size is that of the ordinary carp. It is a beautiful fish in appearance, but bony and flavourless. Were it possible to inure giumish to fresh water and our climate, it would form a beautiful rival for the common gold fish of our ponds and drawing rooms. Lavrek, shaped somewhat like a cod, and growing to a large size. Its flesh is white, delicate, and firm, with few bones. It forms the principal dish at the houses of Europeans, and is boiled entire. The Turks employ it cut up, and dressed with vegetables.

Kilitsh (sword fish), of exceeding good flavour; in finest order towards November, when it re-migrates from the Black Sea to the Archipelago. The nasal projections of the larger subjects are about twenty-four inches in length, flat, horizontal, and gradually tapering to a point,

with the edges barbed. The weight varies from twenty to eighty pounds. They are also caught in the Dallyan. Smaritsy (a species of perch), dry, flavourless, and full of bones. Scorpeenes, a curious fish, of which there are three or four varieties. One of these, resembling the bonito, is furnished with elongated and prickly pectoral and dorsal fins, of various colours, pink, azure, gold, and brown; the tail is of bright ultramarine. When first taken, the vividness of these colours is strikingly brilliant, but a brief exposure to air tarnishes their lustre. Merjian (coral fish), a species of gurnet, of a silvery pink colour, flat-sided, arched back from snout to tail, shaped somewhat like the tench, but more curved; the flesh is highly esteemed for its light and wholesome qualities. It sometimes grows to a large size, weighing from eighteen to twenty-five pounds.* Mersen (sturgeon), not often met with in the neighbouring waters. Dolguer (John Dory). Lapeenes, a small fish distinguished by its being covered with a slimy opaque substance, of a dark purple colour, which gives to it a filthy and uninviting appearance. They are, however, much esteemed, and abound towards autumn. Sardela (Sardinias). Kalkan (shield fish), a variety of turbot, whose skin is furnished with horny nodes—thence the name; when of good size and fat, it sustains the reputation enjoyed by its species in northern waters. Kutchuk (small) kalkan, the common plaice.

Lufer; this species is not often met with in other waters than those of the Bosphorus and Propontis, and

* This fish seems to have furnished a model for the poetic dolphin.

yet it is unquestionably migratory ; its average length is from ten to fourteen inches, its weight about one pound and a quarter ; the flesh is extremely delicate, and more esteemed than that of any other fish frequenting the neighbouring channel. They come into season about the end of September, and are generally met with in the small bays of the Bosphorus, from Bebek to the castles north of Buyukdery. They are caught with deep lines, and bite eagerly at a bait composed of small morsels of stavidry. Angling for lufer is one of the favourite diversions of the Frank and Raya inhabitants of the Bosphorus villages, who employ lines from ten to fifteen fathoms long, with two or more hooks attached ; these lines are held in the hand, and are pulled gently to and fro, until the fish strikes, when they require to be drawn in with care and rapidity. Dark, still nights are preferred for the sport ; upon these occasions lanterns are suspended on either side of the boats to attract the fish. Twenty or thirty of these illuminated kayiks may frequently be seen congregated in one spot during the fishing season, whilst others silently glide to and fro beneath the banks, or stretch into mid-channel. These flitting lights, and the wild songs of the boatmen, add to the balmy charms of summer nights, when strolling upon the shores of the unrivalled Bosphorus, or when contemplating its half-veiled waters from the windows of some overhanging residence. Smelts and white bait are abundant, the latter far outstripping in sweetness and delicacy their gas-impregnated homonyms of the poisoned Thames.

Of the species above mentioned, two only are flat fish.

Halibuts, soles, skate, and flounders are sometimes caught, but appear as intruders rather than as regular inhabitants of the adjoining seas. Six or seven varieties are migratory, absenting themselves in November and returning in May. The remainder are met with in undiminished abundance in all seasons. The Giver of all good things has so ordained, that when repose is required for the multiplication or refreshment of one variety, its place shall be immediately supplied by others in equal profusion, and of similar utility. Thus the poor are enabled to profit by Almighty benevolence to a greater extent than in any other city of Europe.

The fresh-water fish principally exposed for sale at Pera and Galata are ala (trout), from the mountain streams of Europe and Asia; ilan (eels), from the reservoirs of Belgrade, and from inland lakes; lazen (carp), coarse and ill-flavoured; toorna (pike), thin and unusually bony; kerevit (cray fish). Fresh fish are, however, little esteemed, and rarely seen save about Lent, when the strict and long fasts of the Greeks and Armenians render sea fish somewhat dearer than upon ordinary occasions.

Testaceous kinds, now freely consumed by the Turks, are abundant, and in great demand among Christians, especially midia (muscles) and istridia (oysters). Both, however, should be purchased with caution, as they are frequently gathered from the piles, anchors, and bottoms of old vessels in the inner harbour, where the waters are impure and impregnated with copper. Tekka (prawns) are common; those imported from Smyrna are of extraordinary size, being nearly equal in weight to fine river

cray fish. Astakoz (lobsters) are less frequent, and not to be compared with those of the north. Indeed, none of the testaceous tribes have the flavour to be met with in those of similar kinds in colder seas.

The best fishing banks for oysters and muscles are from Therapia and Unkiar 'Skellessy, to the mouth of the Bosphorus. The fisheries are rented by contractors, and the season for dredging does not commence until the 1st of November, old style, and terminates with the Christian Lent. Any infraction of this law is punished by fine or confiscation of boats. It may be mentioned here that small pearls are not infrequently found within the shells of the Bosphorus oysters. I have seen several taken from those fished up in Therapia harbour, but of inferior quality. Andreossy attributes their production to disease. This is probable, as they are rarely found in oysters dredged in the open and more wholesome waters.

Saliankoz (snails) are much in demand among Greeks and Armenians during Lent. At that season they are exhibited outside the fish shops, in osier baskets; they are of large size, their shells greyish white, with brown circular bands; the creature itself is of a pale, ash-green hue; they are eaten in pilaf, or mariné, with vegetables. The finest are imported from the marshy woods at the foot of the Bythinian Olympus, from those of the Balkan, and from the forests round the reservoirs of Belgrade. Like your pleasant frog, the saltatory favourite of our lively French neighbours, the still more characteristic snail of Turkey undergoes purification and fattening, before he is deemed worthy of entering the mouth of

an Armenian or Greek epicure; they, and not the Osmanlis, being the principal consumers of this equivocal delicacy.

Yan ooz (porpoises) sometimes called domooz balyk (hog fish), congregate in vast shoals in the Bosphorus, especially at those seasons when palamood, skumbry, and lufer migrate to and fro. Indeed, they appear to follow these fish in their wanderings, and to imitate their example of breeding in the Black Sea. Stragglers may, however, be seen at all times of the day and night, sporting even in the inmost harbour, where they enjoy the same security from molestation that is allowed by the Turks to all brute creatures. These fish seem to be as well aware of their immunity as the gulls that crowd the waters and congregate upon the neighbouring house-tops. In return for this friendly treatment, porpoises, although sometimes moving in countless multitudes up or down the Bosphorus, never run foul of passing boats; whilst gulls and cormorants swim fearlessly around, scarcely troubling themselves to paddle out of reach of skiffs or oars.

Kiupek (dog fish, or sharks), of considerable size, are killed frequently in the neighbourhood of the Princes' islands. Although these islands are only twelve miles distant, few instances are known of these voracious fish ascending the Bosphorus, or, at least, of their being caught in the fisheries of the channel; none, of their molesting bathers even in mid-stream. The existence of sharks in the vicinity of Constantinople is not mentioned by Andreossy or other accurate writers, but there can be no doubt that

a large species frequents the Propontis. Baron de Behr, Belgic envoy, and other gentlemen who minutely examined the shores of the Princes' islands, in May, 1842, found three of these monsters upon the beach of Proté, where they had been left by fishermen; their length varied from eight to ten feet, and they exhibited the characteristics of the voracious species. The smaller dog-fish is brought to market, and, being cut up in slices, is retailed to poor people. To the above list may be added small crabs, ink and star fish, sea spiders, divers molluscæ and fan-shaped muscles of immense size, producing an inferior mother of pearl, which is peeled off by the Jews, and sold to workers in inlaid articles.

Having enumerated the various species of fish commonly met with in the markets, it will not be irrelevant to offer a few remarks upon the principal modes of fishing. These are of four kinds, viz.—angling with deep sea lines—wicker pot—boat net, and stationary net fisheries; trawling is unknown, or, at all events, rarely practised.

The first mode has been alluded to under the head of lufer. The same process is observed in angling for all other kind of fish, but it is by no means extensive, and may be considered as an accessory to private supply, rather than as a medium for public trade. Rods, reels, artificial bait, and the sundry devices of our Isaac Walton, are unknown.* The lines, generally made of horse hair, sometimes from sixteen to twenty fathoms in length, are turned round a flat piece of cork, and are unwound

* A coarse tin imitation of a small fish is sometimes used when fishing with lines for palamood, but this is an exception.

according to the depth of water, tried by a plummet. Being held between the finger and thumb of the right hand, and moved gently backward and forward, the fisher's success much depends upon the delicacy of his touch and the rapidity of his strike. Each line is provided with two or more hooks, baited with slices of muscle, stavidry, or other fish. The leads, necessarily heavy, are rubbed with quicksilver, to attract the fish at night, which is the best period for work. People sometimes angle with short lines from the shore, but lufer, and other fish of finer quality, can only be caught in deep water.* When scumbry migrate in shoals from north to south, and are then pursued by porpoises and gulls, they take refuge in the shallow bays, and even in the Golden Horn. The numbers then caught with lines, or in flue nets, is almost miraculous, and the surface of the water is crowded with boats, their crews busy in hooking or capturing the voracious and affrighted travellers.

Wicker pots are in general use; they are employed along the shore, and at the mouths of the sheltered bays and inlets. They are made of fine ozier or split cane, bell formed, and flat at the receiving end. Twenty or more of these pots, connected by a strong cord, each weighted with a heavy stone, are sunk together; the spot is marked by a buoy, consisting of two or more empty gourds. Crabs, lobsters, and fish of smaller kind are thus caught in abundance.

* Should southerly winds prevail, and the waters remain calm, as sometimes occurs during twenty-four hours, the mid-channel between Therapia and the Asiatic coast will be seen covered with kayiks, skulking gently to and fro, for the purpose of angling.

The boat net fisheries are principally established round the Prinkipos, at the northern extremity of the Bosphorus, and thence along the coast of the Black Sea, as far as Rivas to the east, and Kila to the west. The boats employed require crews of eight or ten men each. They are five or seven oared, with rudder, keel, and sail, and draw some eighteen inches water. Near the bow is affixed an upright post, about twelve feet long, with transverse bars, serving as a ladder to ascend to a wicker seat fixed near the top. On this an experienced look-out man is placed when fishing. His duty is to watch the shoals of fish coming from a distance, and to give notice of their approach.

Six boats generally complete a gang. When operations commence, they form an oblong square, about forty yards long and twenty-five broad. A boat is then anchored at each angle, and one is stationed about the centre of each elongated side. The intervening spaces are occupied by the nets, which are from fifteen to twenty feet deep, with proportionate flues; those upon the longest sides are kept flush with the surface by means of stout corks, and by the aid of the central boats, so as to form a barrier; those at the extremity are allowed to sink to a certain depth, so as to permit the fish to pass over. The ends shelving upwards are affixed to running blocks, in the boat, ready for hauling taut. The narrow ends invariably face the sea or current. When the ripple on the waters, or other symptoms of approaching shoals of fish, are perceived, and the numbers likely to be enclosed are deemed worth the trouble, the signal is given, and

the nets at both extremities are strained tight by those whose business it is to haul the cords ; the fish, unable to escape by the sides, to retreat, or to advance, then cast themselves, with a simultaneous rush, at the lower extremity, and in this manner many hundreds of large size are frequently caught at one haul.

These floating fisheries are generally established about three quarters of a mile from the shore, in such places as are known to be the favourite passages of the migratory tribes. The nets, of strong tanned twine, are made by the fishermen during winter. The whole tackle is neat, and is carefully repaired and preserved.

Dallyans, although similar in the system of working the nets, differ from the foregoing by being stationary. Many of these fisheries, of the smaller kind, may be seen upon both sides of the Bosphorus, especially upon the western shore, where the current is less violent than upon the Asiatic bank ; that is, with the three striking exceptions of the rapids of Arnootkouy (Albanian village), Roomely Hissar (European Tower), and Shaïtan Aken-tissy (Devil's Stream), between the second, and the pretty village of Balta Liman (axe bay), where trackers with ropes are always in attendance. These men receive half a piastre each for the labour of dragging kayiks over the respective rapids.*

The set and force of the currents, not only at these points, but throughout the whole course of the Bos-

* Von Hammer places the Devil's Current at Arnootkouy. This is an error, unless Satan has shifted his ground since the departure of the learned Orientalist from the Bosphorus. See map.

phorus, from Therapia to the Virgin's Tower, but especially from Yenykoug (new village) to Ortakoug (middle village), are variable, and dependent, in a great measure, upon the winds. In ordinary times, and during the existence of northerly winds, the stream bears with great force, and nearly in mid-channel, from the Black Sea in the direction of Kiritch Boornou (lime stone point), above Therapia; it then elbows round, and leans towards the Asiatic coast, until nearly abreast of Kanlidsha (the blood-stained); there it runs over to Shaïtan Aken-tissy; and thence, passing under Roomely Hissar and the contiguous romantic burying ground, keeps a midcourse for a short distance, until it divides nearly opposite to Bebek. One body then rushes with great violence to the shore underneath Kandilly, on the Asiatic side, and continues its progress by Beglerbey to Scutari. The other portion glides towards Arnootkoug, whence it again rushes outwards; and flowing nearly in mid-channel, until abreast of Tophana, unites with the other portion, and both rush towards Seraglio Point, causing a back-water, which enables small craft to reach Tophana with facility.

During a prevalence of southerly winds, the directions of the currents are materially affected, and, in some instances, completely change places. Thus the rapids, where trackers are commonly required, are either neutralized, or they set with great force in a northerly direction. As an instance of this, I may mention that, upon the 6th of October, 1841, the stream set northward with such violence, opposite to the cemetery near Roomely Hissar, as to impede the progress of Lord Ponsonby's

ten-oared *kayik*; nor was it until the boatmen had broken two oars, by dint of exertion, that the ambassador was enabled to round the point and enter Bebek Bay, in order to pay his visit of departure to the grand vizir, Raouf Pacha, whose villa is contiguous to the Sultan's kiosk.

Whilst seated, upon the same day, at the house of the grand admiral, Tahir Pacha, at Balta-liman, another effect of the winds upon the currents was also observable. Two vessels, coming with a light breeze from the north, to which point the wind had suddenly veered, were carried bodily back by the stream, still affected by the effects of the gale, which had previously blown from the south. On these occasions, the level of the water, above the castles of Europe and Asia, is visibly influenced. I have remarked a difference of two or more feet in various parts of the shore, and particularly in the harbour of Therapia and bay of Buyukdery.

The apparatus of dallyans has a singular appearance: our vignette is intended to furnish a rough outline of one of these constructions. A dallyan consists of two wooden huts, or watch-boxes, supported upon strong poles, elevated from eighteen to twenty-four feet above the water, and fixed at a distance of some forty yards one from the other, the backs parallel to the shore. Opposite to these, at a distance of about twenty-five yards, a row of stout poles is driven into the sea bottom, and held taut by anchors or heavy stones, so that the whole forms an elongated square, with one of the narrow ends facing the current. The nets upon the longest

faces are attached to these poles in the same manner as they are fixed to boats at anchor, with this difference, that they rise about three feet above the water level. The watchmen, of whom two are placed in each box, perform the same duties as those sitting on the boat's masts, and occasionally aid their vision by dropping oil to calm the ruffled waters. The only difference between the mode of operation of boat and dallyan fisheries, is, that upon the given signal, the men in the watch-boxes strain and raise the end nets, by means of cords and pulleys affixed to the front of their observatories, and other men, in flat-bottomed punts, proceed round the four sides, to haul up nets, take out fish, and replace tackle.

The dallyans on the Bosphorus, with the exception of that opposite to Beykos, below Unkiar 'Skellessy, a favourite resort of sword fish, are for the most part small, and do not employ above ten hands each. But the fisheries upon the shores of the Black Sea are upon a more extensive scale, and require great expense for outfit, labour, and repairs. One, for instance, at the small but interesting island of Cromyon (onion), about four miles east of Fanaraky, is of considerable magnitude, and occupies one hundred and fifteen men, with twelve or more large boats. A third of the latter, with proportionate crews, are employed in carrying the fish to market; the remainder are constantly engaged in working the nets. This fishery is rented by Achmet Agha, a respectable Turk, from the grand marshal, Riza Pacha, who himself farms the fisheries on this coast from government. Riza Pacha is

also joint proprietor, with the Sultana mother, of several extensive farms and domains upon the banks of Rivas river, eastward of Cromyon. This property, embracing many fertile valleys, might be made eminently productive; but, with the exception of some small tracts, where nature almost forces man to come to her assistance, the state of cultivation is deplorably backward, and the estates do not yield a tenth of their value. The cause of this is, not so much ignorance of the principles of agriculture, as insecurity of property, and the want of proper laws to protect cultivators from the rapacity of proprietors and the oppression of fiscal agents. This is the universal bane of Turkey, both European and Asiatic.

The organization of Achmet Agha's dallyan differs only from those already described in its magnitude, and in the peculiarities of construction arising from situation. As many as twenty thousand palamood and five hundred sword-fish are frequently entrapped in the course of twenty-four hours. Half the men are on duty from sunrise to mid-day, and the remainder until nightfall; after which time the nets are not worked, unless the atmosphere be clear and the waters calm.

The fishing season for tunny, palamood, and sword-fish, lasts about ten weeks, commencing towards the middle of September. A neat wooden house, raised upon stone pillars close to the shore, serves during this period as a lodging for Achmet Agha, and as a store for his tackle. The fishermen are huddled upon the sheltered side of the rock. The expences of this fishery are heavy.

The agha stated that the profits barely sufficed to return him a fair interest of five per cent., after deducting rent, wages, and outgoings. The men are paid in kind; that is, they receive a share of the profits, according to their industry and the amount of sale. The agha furnishes tackle, and some of the foremen provide boats and crews, who engage to work for the season.

The majority of dallyan and boat fishermen are Bulgarians, from the vicinity of the Black Sea. Their dress consists of sheepskin caps, and vests of the same materials, worn over coarse cloth jackets, with hide sandals, or more frequently naked feet. Few Turks work at this trade, unless as overseers or agents of government contractors. All sea and river fisheries are fiscal monopolies; they are farmed annually to the best bidder in each sanjiak (district), generally some wealthy pacha, by whom they are relet to various sub-tenants, under the supreme control of the balyk eminy (inspector of fisheries), who is responsible for the proceeds and police. Under his orders are several vekils (agents) and kihayas (deputies), whose duty it is to inspect the dallyans, to see that the water-way be not impeded, and that regulations are strictly observed.

Although foreign to the general purport of this work, I will digress for a moment, in order to call the reader's or traveller's attention to the small island with which Achmet Agha's dallyan is connected. This may be the more excusable, as this spot and the intervening coast, from the Bosphorus entrance, are among the most interesting objects in the vicinity of the capital; infinitely

more interesting and worthy of examination than the reservoirs or aqueducts of Belgrade, at least to those who prefer the sublime creations of the Almighty's hand to the perishable works of man.

Should the approach to these parts be found tedious or difficult by sea, they may be speedily and conveniently reached by land. In this case, it is necessary to row up the Bosphorus as far as Anatoly Kavak, and to direct horses to be kept in readiness to mount forthwith. These can be procured at Beykos.* The road from the picturesque village of Anatoly Kavak ascends the heights behind the old Genoese castle, and traverses the hills in a north-easterly direction to the Black Sea. The ride is beautiful, and the views are admirably varied.

To the north, the far-stretching Euxine blends with the horizon; to the south is the Propontis, backed by the snow-capped Bythinian Olympus and Thessalian hills. Between these is seen the Bosphorus, from Fanaraky to Seraglio Point; its shores bristling with shining batteries, or crowned with glistening castles; its current intersected by bold crags and woody headlands, giving to its tortuous course the appearance of irregular lakes, fringed with romantic habitations, and studded with snow-white sails, here and there illuminated by the rays of a gorgeous sun, or shrouded in a veil of that

* Kavak, which means both a poplar and maple tree, is generally mistaken for castle. The castles of Europe and Asia, above Buyukdery, received their names from two small groves of those trees formerly existing upon the opposite shores. Kos signifies rind or peel. Thus Kabakos (great or thick rind), and Beykos, the bey's peel.

golden-violet tinged haze, to depict which might have defied the genius of Byron or the art of Claude.*

Upon reaching the arbutus-flanked heights, south-east of Fanaraky, the road descends through a succession of ravines, overarched with a dwarf forest of wild chestnut, medlars, vines, and alders, until it leads into the fertile valley of Kabakos. The centre of this is watered by a crystal rivulet, whose stream is employed for the useful purposes of a mill—a rare occurrence in these parts. At the extremity of this narrow valley is a small bay of the same name. This cove is of horse-shoe form, about seven hundred yards wide at the entrance, and one hundred and fifty at the inner apex. Its sides are flanked with precipitous crags, consisting of masses of calcareous stones, intermixed and streaked with vertical veins of silex and chalcedony. Those to the east are composed partly of the same substances and partly of basaltic prisms. The shore opening into the valley is perfectly flat, and the beach is strewn with shingle. Amongst these are found rounded fragments of agate, cornelian, jasper, and porphyry. These fragments excite the attention of geologists; they are not met with in any other part of the contiguous coast.

* According to the most accurate calculation, the distance from the Golden Horn to the Cyanea Islands is eighteen and a half miles; thus divided: to Roomely Hissar, five and a half; thence to Therapia, five and a quarter; thence to Roomely Kavak, two and three quarters; thence to the Cyanea or Fanaraki, five. The latter calculation agrees with that of Arrian, who gives forty stadia. The breadth of the Bosphorus varies from a maximum of 10,000, between the Fanarakis, to a minimum of 2174, between Roomely and Anatoly Hissars.

The western side is interesting, from the existence of two caves or grottoes, first described by Andreossy, and subsequently mentioned by Dr. Walsh. That nearest to the entrance of the valley has been reduced to small dimensions by the action of the waters. The roof and about thirty feet of the northern side have given way, leaving merely an arch some twenty-two feet high, and as many in depth. The second cave, which can only be reached by clambering, at some risk, over the huge phonolitic fragments that bestrew the foot of the precipices, is less injured, though more exposed to the waves. It consists of a deep fissure, thirty feet high, and about fifty by twenty-five in breadth, overarched with slabs of calcareous stone, intermixed with scoria. The whole is irregular, and has been evidently formed by the action of the sea, which has gradually crumbled away the softer volcanic substances, and left the harder matter comparatively intact.

Taking an easterly direction from Kabakos, the traveller may pass along the verge of the cliffs, behind the splendid basaltic formations of Youm Boornou (sandy point), which will remind him of Staffa.* He may then follow the direct track across the hills, or, descending by a precipitous path through one of the clefts, he may

* An olive tree, singular in every sense of the word—there being no other tree of the same species in this district—may be seen growing upon the external face of Youm Boornou, and thriving luxuriantly in spite of the northern gales, which have bent its stem and caused it to curve over the summit of the rock, where it grows and bears fruit in a horizontal position. This tree attracted the attention of my companions M. de Behr and Don Lopez de Cordoba, as it had done that of Dr. Walsh.

proceed along the sandy beach, and soon reach Cromyon, distant about three miles.

Cromyon in Romaic, or Soghan Adassy (onion island) in Turkish, a name probably derived from its shape, has been mentioned by previous writers, but they do not appear to have examined it closely, and yet it merits more minute inspection. It consists of a conical mound, diminishing from a diameter of three hundred and sixty feet at the base, to about seventy-five at the summit. Its height above the sea-level is nearly one hundred feet. It is distant some fifty yards from the shore, with which it is connected by a narrow slip of sand, mixed with recent shell fragments. This connecting bank appears to have been of posterior formation, as its composition, to a considerable depth at least, bears no affinity to that of the contiguous island, or to that of the cliffs which fringe the adjacent coast.

General Andreossy does not consider this island to be of volcanic origin. Notwithstanding this high authority, it appeared to me, as well as to Baron de Behr. and to Don Lopez de Cordoba,* with whom I had the pleasure to visit the spot in 1841, that Soghan Adassy exhibited characteristics of submarine volcanic action at some remote period. A subsequent visit, with two Austrian gentlemen attached to the mining department, tended to confirm this opinion.

The general body was declared by them to be composed of compact and exceedingly indurated masses of diorite, of a greenish tint, starred with small crystals.

* Belgic and Spanish envoys to the Sublime Porte.

These masses are superposed one upon the other in layers, decreasing in thickness as they approach the summit. The latter and the flanks are denuded of vegetation, with the exception of some few languishing specimens of wild endive, daisies, mallow, and dwarf thistle. Nearly in the centre is a circular hole, around the sides of which are remnants of masonry. The Turks, who, in default of direct causes or testimony, attribute all uncommon works in the vicinity to the Genoese, suppose the masonry to have been laid in by those people; and Andreossy observes, that these stones may be the remains of an ancient fort. But, the diameter of the opening being less than ten feet, and no vestige of masonry being perceptible at the surfaces, it is more probable that the hollow served as the base of a small fire receiver, constructed for the purpose of warning vessels running along the coast to and from Rivas, formerly a place of some importance. The summit of the cone is easily accessible, by zig-zag paths on the southern and western sides. Upon the north, most exposed to the sea, the ascent is more precipitous, and upon the east it is still more abrupt.

Upon this latter side exists a beautiful phenomenon. This consists of an inclined causeway, composed of basaltic prisms of great beauty and regularity, graduating like the barrels of an organ, and following the curve of the cone. The most lofty are about sixty-five feet high; the remainder diminish, at an angle of forty degrees, to a level with the water, beneath which they extend until they are confounded with the sea bottom.

The surface of this "Dwarf's Causeway" is about thirty feet wide, perfectly smooth, and formed of the extremities of the vertical prisms, presenting a closely united pavement of pentagonal or hexagonal slabs. It is fenced upon the western side by the abrupt flanks of the superincumbent rock, and is open on the north and east to the sea. The approach on the uppermost or southern extremity, which is some thirty-five feet below the summit of the cone, is concealed and blocked up by flakes of consolidated igneous matter, which seems to have flowed over the loftiest prisms, and thence descended into the water. The whole is beautifully formed, and bears undisputed evidence of igneous origin.*

Although indisposed to agree with those who attribute the abruption of the barrier, which is supposed to have divided the Euxine from the Propontis, to a submarine volcano, whose action must have been centered somewhere between the two Fanaraky, it is clear that the contiguous shores abound with volcanic *débris*. The appearance of these substances on all sides certainly indicate the operation of subterraneous combustion; but the features of the neighbouring rocks and mountains,

* Having, since my return, submitted a specimen of the rock, composing the general mass of Cromyon, to Dr. Buckland, that illustrious geologist is of opinion that it is of igneous origin, but not of the nature of scoria or lava from a crater of eruption. He considers it to be the result of slow consolidation from a state of fusion, rather than that of violent volcanic emission. "Thence," he observes, "the term plutonic is more appropriate than volcanic." Mr. Denis, Professor of Mineralogy at the University of Brussels, pronounces a similar specimen to be *hyperstene*, belonging to volcanic strata of the second class, i.e., not causing eruptions, but subject to ejections, and consequently of the same series as *diorite*.

for the most part gently declining towards the Bosphorus, lead one to suppose that the crater, or craters, whence these masses were ejected, were situated at some distance from the water, and that the Bosphorus and adjoining coasts were at the extremities of the flow of ignited matter, and not at the mouth of such craters.

Whether the abruption which produced the opening of the Bosphorus channel be coeval with the earliest convulsions of the globe, or whether it was caused by the more recent action of subterraneous fire, is a question that can never be decided. A solution is the less probable, since scientific geologists who have examined these parts differ in opinion as to the causes, and thus leave those who are less instructed in doubt both as to agency and epochs. The arguments, however, of those who combat the hypothesis of the abruption having been produced by volcanic action, having its centre midway between both shores, are so strong, that one is more disposed to attribute the dislocation of the barrier to earthquakes, or downward sinkings of the surface, than to the projection of igneous matter from the bowels of the earth.

It is time, however, to return to Balyk Bazary. The fishmongers form a numerous corporation, divided into two branches, wholesale and retail. The former, who contract with the owners of dallyans and other fisheries, or are themselves joint proprietors, hold their place of sale close to the harbour and seaside. The fish is put up for sale in lots, and disposed of to the best bidders by the public criers (dellal) of the company. These sales are under the superintendence of the Balyk Eminy's

agents, whose business it is to issue licenses, to enforce police regulations, to inspect markets, to see that no unlicensed dealer sells fish, to seize unwholesome or spoiled articles, and to regulate wholesale and retail prices. If dealers be found guilty of selling stale goods, confiscation and punishment ensue. The retail fishmongers, principally Greeks, are under strict rules ; a system advantageous to public health. Their numbers are limited to forty-five shops, a restriction which, although it secures more vigilant inspection, promotes monopoly. The principal markets are those of Balyk Bazary, Koom (sand), and Samatia Kapoossy, in Constantinople ; at Kara Kouy and its vicinity, in Galata ; and at the northern extremity of the high street of Pera.

All fish is sold by weight, varying from $2\frac{1}{2}$ to 5 piastres the oka of forty-four ounces avoirdupois, according to season and quality. The rent for shops varies from 30 to 150 piastres per month, independent of ground-tax. It may here be observed that all substances or liquids are sold at Constantinople by the oka, containing four hundred direhms (drachms), equal, as above said, to forty-four ounces. The oka of meat, fish, &c., is equal, therefore, to two pounds and three-quarters English ; that of oil, wine, or other fluids, is equivalent to about three pints and three-quarters.

Articles required in small quantities, such as perfumery, tea, pepper, and other groceries, are sold by the direhm, of which nine are about equal to one ounce. The long measure, which regulates the sale of cloths, silks, carpets, and stuffs, is called andaza, which ought

to contain twenty-five inches and a quarter English. In the general purchase of stuffs, the andaza, or pique, may be set down at two feet English, in round numbers. Thus the calculation of requisite quantities can easily be made.

That part of the fish market immediately opposite to the city gate of the same name cannot be traversed without awakening painful sensations in the minds of those, who are aware of the scenes that frequently occurred in former times, and are now and then enacted at the present day, upon this spot. It is one of the principal places where criminals suffer death. This subject, and some other matters connected therewith, must be treated apart.



ESHEKJEE (ASS-DRIVER).

CHAPTER IV.

CAPITAL PUNISHMENTS.

Felons guilty of crimes committed upon the Stambol side of the Golden Horn, or those brought from the provinces or islands, generally pay the forfeit of their misdeeds at the spot mentioned in the last page. There, also, in past days, the innocent were frequently robbed of life, through the venality or carelessness of judges, the rapacity of sultans, or the treachery and perjury of

suborned witnesses. The following instance will exemplify the facility with which false testimony can be procured. It occurred at the commencement of 1842. During the preceding year a dispute had arisen between two brothers-in-law, island Greeks, relative to a small inheritance bequeathed to two sisters, their wives. The affair having been laid before the Hellenic Chancery, from which the husbands had contrived to procure protections, the question was decided in favour of the elder of the two women.* This decision so much irritated the husband of the younger, that he no sooner quitted the chancellor's office than he drew forth his knife, and plunged it repeatedly into the back of his brother-in-law. The outcries of the wounded man having attracted attention, several Perote Greeks, armed with sticks, hastened to his assistance. After a desperate resistance, during which he severely wounded three or four men, but was himself mortally injured, the aggressor was overpowered, and carried to the central police station of Tophana. There, before long, he died of the contusions received in the struggle, whereas his intended victim eventually recovered.

Upon this the family of the deceased, all tributaries (*rayas*), petitioned the grand vizir, saying, firstly, that their defunct relative had been defrauded through false swearing, and then wantonly murdered by his brother-

* Protections are granted by foreign legations to the tributary subjects of the Porte, which place those receiving them upon the same footing as the *bona fide* subjects of the power granting such protection. Their nature will be explained hereafter.

in-law ; secondly, demanding the price of blood, 10,000 drachms of silver, or the application of the talion law.* Upon receiving this petition, the vizir referred the case to the court of the cazi-asker (grand judge, literally, judge of army) of Roomelia, whose extensive tribunal takes cognizance of all questions concerning inheritances, and of all cases of a criminal nature arising between rayas and protected natives. This tribunal judges without appeal in civil suits, and its decrees in criminal cases are alone subject to revision, in case of appeal, by the supreme council, which holds its sittings in the *Arz Odassy* (Chamber of Presentations), in the Palace of Justice. The decisions of this council, which may be likened to the Court of Cassation in France, are not carried into effect without being legalized by the Sheikh ul Islam.† In cases of capital punishment, the sentence must likewise receive the Sultan's confirmation.

The documents, laid before the Hellenic Chancery having been reproduced and investigated by the judge called *kassam*, director of one of the six subdivisions of the *casi asker's* tribunal; and similar, in some respects, to our vice-chancellor's court, the decision relative to the property was confirmed. But the criminal investigation produced different results. Five witnesses having

* The drachm of silver in 1842 was worth three Turkish piastres ; so that the blood price at this period might be set down in round numbers at about £280.

† The Sheikh ul Islam, literally "Lord of the faith," is also called *moofty*, which signifies a person charged with issuing legal or religious decrees (*fethwa*). The Sheik ul Islam is head of the church and law, and takes precedence of all dignitaries, except the grand vizir.

sworn that the deceased was not the aggressor, that he had wounded his relative in self-defence, and had been murdered by the latter, as stated in the petition, the survivor was condemned to pay the blood price, or, in default, to suffer death. This verdict received the cazi asker's sanction, and was declared legal by the Sheikh ul Islam.

Upon hearing this sentence, the wife of the condemned man hastened to Pera, and succeeded in procuring the intervention of divers influential persons. The latter lost no time in proceeding to the Porte, where they exposed the true state of the case to the grand vizir, Izet Mohammed Pacha, who, notwithstanding his reputation for severity, was an impartial and incorruptible minister. By his orders, suspension of execution took place, and a revision of the case was instituted, before the supreme council of justice.

Here the cause underwent patient investigation, and the verdict relative to property was again confirmed; but, as the witnesses continued firm in their assertions, and were not guilty of prevarication, the court seemed indisposed to reverse the previous sentence of mulct, or death. Seeing this, the prisoner's friends had nothing left but to procure other witnesses to outswear those of the accusers. This was easily managed. Oaths among Perotes or raya Greeks can be purchased almost as cheaply as cucumbers. Witnesses not present swore, therefore, to facts totally opposed to the asseverations of the accusers, and upon this the court came to a final de-

cision. The innocent man was acquitted, and the accusers were sent for three years to the Bagnio, as convicted perjurers.

Until within the last eighteen years, neither false swearing nor judicial venality were required to deprive men of existence, or to cause the spoliation of families. Wealth on one side, and imperial rapacity on the other, sufficed for these purposes. This was peculiarly the case with the chiefs of some of the richest and most industrious Armenian houses, and with the most influential Greek families.

The tombstones in the Christian burying-grounds, upon the eminences north of Pera, and at Balykly, outside the Silivry Gate, bear witness to the numerous victims of these deeds of violence. The murderous nature of their death cannot be discovered from the wording of inscriptions, which, as will be seen by the annexed specimens, are mere records of the name and virtues of the defunct ; but rudely-carved figures, representing a headless trunk, or a hanging man, indicate their fate. The sufferers' families, not considering this death to be ignominious, but regarding them as martyrs, adopted this indirect mode of recording the injustice to which their parents or brothers had fallen victims. There is scarcely a single Armenian family of rank or antiquity that has not been deprived, at one time or another, of some relative by these acts of despotism.

The following are selected as specimens of these monumetary records. The first is engraved in Armenian characters, upon a plain marble sarcophagus, in

the Balykly cemetery ; the second may be seen upon a similar monument in that of Pera.



Here repose the mortal remains of

ERGANYAN ARETIN,*

Banker to the Sublime Porte.

His virtues were resplendent as the gold
He amassed by industry and fair dealing.
His charity was boundless, his word inviolable,
And his piety transcendent.

He gave to all, and owed to none.

He bade adieu to his weeping family

Upon the 7th July, 1795,

Trusting to Almighty Grace,

And blessing the hand that opened for him
The Gates of PARADISE.



* Long Paschal's son.

CAPITAL PUNISHMENTS.

This is the resting-place of
 AGOOP AZNAVORIAN,
 Inspector of the Mint.
 Fathers deplore him as a pious son ;
 Children weep for him as a tender parent ;
 Brothers lament him as a faithful friend ;
 Friends grieve for him as an honest man.
 The Angels of the Lord
 Stretched forth their hands to receive him, when,
 Upon the 3rd May, 1801,
 Imperial will ordained that his honourable
 functions should cease.
 May he that succeeds him on earth
 Follow him into Heaven.

It may here be observed that the surnames of the principal Armenian families terminate with the patronymic adjunct *yan* (son), in the same manner as the Russian Christian names end with *vitch*. They are generally preceded also by some distinctive epithet, such as long, short, red, yellow, &c. Their christian names are like those of Western Europe, viz., Agoop (Jacob), Grigor (Gregory), Yanko (John), and so forth. Among the families of greatest wealth and consideration, who have held the highest financial offices, and suffered the greatest persecutions, are those of Aztvazadoryan (Son of God given), Sirope (Seraphim), Erganyan (son of Paschal), and Duz Oglou * (son of the just.)

Numberless instances of spoliation might be recorded. It will suffice to mention two or three, part of whose property was situated at Therapia, and is well known to

* The Turkish word Oglou (son) is adopted by some families instead of the Armenian Yan.

all strangers who have visited that romantic and healthy spot. These are, 1, the present French palace and pleasure grounds;* 2, the building in which Lord Ponsonby resided, and out of which he never slept during his ten years' mission; and 3, the Sultan's kioshk and gardens upon the southern side of the harbour.

The first belonged to a Hospodar of Wallachia, the Greek prince, Ypsilanti, who, having incurred the displeasure of the Porte in 1806, took refuge in Russia. His father, residing in the Fanar, was less fortunate. He was seized, decapitated, and his property confiscated. General Horace Sebastiani, then French ambassador, having been mainly instrumental in causing the disgrace and consequent spoliation of the Hospodar's family, under pretext of their being Russian agents and creatures, Sultan Selim bestowed their house and grounds at Therapia upon the French government. This donation was accepted without compunction, and retained without the slightest attempt to recompense the plundered relatives.

The second was the property of a Wallachian Boyard, named Yacovakerizo, who likewise fell into disgrace somewhat later. He escaped with life, but his estate was seized, and sold by the Porte to an Armenian, named Manessy. The heirs of the latter have retained possession, and the premises were let by them, during Lord

* The title Palace, (Serai, whence Seraglio) is exclusively given by the Turks to the Imperial residences, but it has been extended by a sort of courtesy to the abodes of foreign representatives: it has thus been adopted by all legations, no matter how mean or confined their abode. The town houses of all natives are called *konaks* (mansions); their villas on the Bosphorus are termed *yally* (bankside).

Ponsonby's embassy, to the British government. On the departure of Lord Ponsonby, "a palace" was hired in Pera for the English mission. This abode, consisting of two houses joined by a gallery, though utterly unfit for the destined purposes, costs the country some £1500 per annum, including interest of sums expended in rendering it habitable.*

The third property, above mentioned, also belonged to a Wallachian Hospodar, Michel Soutzo the elder. He, having many debts, sold it to a rich Armenian, named Allah Verdy Oglou. Sultan Mahmoud II. having one day made a water excursion (benish) in that direction, stopped and paid a visit to the proprietor, who of course received his majesty with all due honours, and showed to him the pretty grounds and overhanging terraces. The Sultan warmly expressed his satisfaction, and hinted that Allah Verdy was more than fortunate in such a possession. These compliments so terrified the latter that he immediately took to his bed and died, as some said by poison, within a few days. Sultan Mahmoud then seized upon the property, and presented it to

- Khosref Pasha, at that time in the zenith of power and favour. But he, fearing a return of the Sultan's admiration for the spot, craftily set to work to embellish the house and gardens, and, when all was finished, humbly begged permission to restore it to his imperial protector. Since that time it has remained in the hands of the crown, and has recently undergone a thorough repair.

* Two additional houses were also required for the attachés and dragomans, and a third for the first Secretary.

The atrocious system of murder and plunder, that deprived so many honourable men of existence and the state of numerous useful members, has long ceased to be enforced. Among the benefits conferred upon his subjects, during the last half of his reign, by Sultan Mahmoud, none was more eminent than the abolition of the Moukhallafat Kalemey (court of confiscation). By this humane and politic act the principal incentives to persecution and death were neutralized. The same objects are now attained by a different medium. Favours conferred and hopes of obtaining more than corresponding advantages wring gold from the wealthy. Vanity and the prospect of eventual gain are more effective than terrorism in urging the Armenians to acts of liberality. They do not fear to proclaim or to take advantage of their riches. Secure from spoliation and violent death, though still subject to many acts of oppression, they have augmented their industry and commercial activity, and with them their capital and general utility. The government finds them willing to advance money in case of need, and there is scarcely a Pacha of rank who has not recourse to their assistance. This assistance is the more readily afforded, since the Armenians are aware that their debtors' lives and property, as well as their own, are secure, and that they shall not endure extreme persecution, in the event of suing those upon whom they have claims.

It was on the 30th of June, 1826, fourteen days after the destruction of the Janissaries, that Mahmoud II.

issued the Khat-y-Sherif,* which closed the Court of Confiscations, and thereby threw the ægis of protection over all Moslem and Christian subjects—over all, at least, who were not implicated in the ensuing Greek revolution. Hitherto the property of all persons banished or condemned to death had reverted to the crown, and neither life nor estate was secure for a single hour. This was positive, palpable civilization, infinitely more worthy of admiration than the visionary impracticabilities of the so-called Gul Khana constitution—a constitution excellent in theory, just in principle, and essentially adapted for the better administration of a people harmonizing in religion, similar in origin, and united in purpose, but utterly destructive of the vital elements of a government, which can only exist through the maintenance of classification amongst the different races composing its jarring and heterogeneous population.

The motives that led to the framing of the Gul Khana† edict, and the project of thereby reforming the administrative system of the Turkish empire, were doubtless most praiseworthy. They were the creation

* Khat-y-Sherif, literally imperial or sacred rescript. These are the only documents to which sultans prefix their autograph signature and visa. All other firmans requiring the Imperial sanction are signed by a secretary called Toughra Kesh, who is empowered to affix the monarch's monogram. This secretary was formerly called Nishanjee, from Nishan, which signifies a mark. Two small mosques, the one near that of Mohammed II., and the other near Sultan Bajazet, are named Nishanjee, from having been founded by these functionaries.

† Gul Khana (rose chamber, or house). The edict received its name from being promulgated in the kiosk, so termed. This building is situated in the square, enclosed between the walls of the upper seraglio and those

of a benevolent and liberal mind, but not of a political economist conversant with the counter prejudices and correlative position of the vast majority of his fellow-countrymen, or with the objects and restless ambition of the minority. Before changing the character of the connexion between rulers and people *individually*, and above all, before attempting to imitate foreign institutions, it was essential to have considered how far these changes and imitations were applicable to the subjects of the Sublime Porte *collectively*. When the administrative reforms, now found to be impracticable or subversive, were introduced by Reschid Pacha, and applauded by Europe, when the representatives of European states became sponsors to these reforms, this preliminary investigation and forecalculation seem to have been neglected. The sponsors, carried away by over-liberal and philanthropic sentiments, looked upon the edict as a source of tranquillity and union between all classes of the Sultan's subjects, and its applauders reasoned, as generous minds would naturally reason at a distance. Neither, however, appeared to have weighed the consequences with the consideration of men conversant with the elements of dissolution inherent in the projected reforms. Thence the necessity for modification and abandonment, and thence, in a great measure,

facing the sea of Marmora. In former days, the rose sweetmeats, consumed in the harem, were prepared in this kiosk, under the inspection of the Schekerjee Bashy, (chief confectioner). Thence the name of the present pavilion, erected by Selim III. The Turks, who rarely let slip an occasion for a play on words, call the constitution Khul Khana, (dusthole) and not Gul.

the complaints of retrocession perceptible in the acts of the Ottoman government within the two last years. Many of those best acquainted with the internal condition and component fractions of the Ottoman empire have now modified their opinions. They are for the most part convinced that, if it were considered useful and perhaps necessary to introduce some of the administrative *principles* in force in European states, it was impolitic and even dangerous to adopt the forms of these states, and, above all, those of France.

I have said that it was unwise to found this edict upon the forms or even upon the principles of administration established in France. It is not difficult to prove this assertion, or to shew that Reschid Pacha committed a serious error in listening to those who persuaded him to look to France for the models of institutions with which he desired to endow Turkey. Whereas, had he turned his eye to Prussia, or even to Austria, the chances of successful application would have been more probable. In the laws that govern those states, he might have found examples, whereby to modify those of his own country, if indeed it were held requisite to look abroad for example or advice. Reschid Pacha's admirers deny that he did turn to France or to French advisers. But, if he did not, whence did he draw his plan, or how came such striking analogies to have arisen?

In France, the organization of every branch of civil service reposes upon one fundamental basis—that is, upon perfect equality. The whole population may be said to speak one language, to possess the same faith,

origin, customs, and tendencies. Party or dynastic dissensions in no wise interfere with the paramount spirit and action of the nation. The mass is bound together by one code and one purpose. All laws and regulations are therefore applied to the people without distinction of classes or provinces. Thus thirty-six millions of Frenchmen are but as one man in the eye of the government; and thus, notwithstanding dynastic and party dissensions, France presents a picture of fusion and unity, not to be met with in any other nation, European or transatlantic.

This mode of administration is admirably suited to a people completely homogeneous; but it may be safely affirmed that administrative institutions, in any way modelled upon similar foundations, would be totally opposed to the interests of the Ottoman Empire, and destructive of the most essential conditions of its existence. This could not have escaped the attention of those foreigners, almost exclusively Frenchmen, who assisted Reschid Pacha in framing his proposed reforms. There exist sufficient grounds, therefore, for suspecting that these advisers were actuated by no very sincere after-thoughts, and that they were more disposed to implant the seeds of subsequent weakness and decline in the Ottoman Empire, than to aid in its regeneration and ultimate consolidation.

How different from that of France, or of any other European state, is the composition of the Turkish Empire! Its population consists of several distinct races, utterly opposed to each other in religion, habits, descent, objects, and in every moral and even physical charac-

teristic. The Turkomans, Kurds, Hurruks, Arabs, Egyptians, Druses, Mutawellys, Maronites, Albanians, Bosnians, Bulgarians, Greeks, Jews, and Armenians, are so many distinct nations, who inhabit the same or contiguous soils, without having intermixed in the slightest degree from their earliest conquest, and without having a single object in common. Indeed, in lieu of exhibiting the slightest signs of approachment or fraternization, their mutual jealousies and distrusts daily increase.

Over these dissentient populations stands the pure Ottoman race, the paramount nation, charged with maintaining the equilibrium between all, and with neutralizing the ascendancy of one fraction by the aid of others. Were this control not to exist—were the Turks, who represent their ancestors, the conquerors of the land, to be reduced to a level with those now beneath them, or were the preponderating influence of the former to be destroyed by the elevation and equalization of the latter, perpetual revolts and civil wars could not fail to ensue. The dependent populations, now constituting so large a portion of the empire,* would continue the struggle until one of them obtained the supremacy at present exercised by the Turkish race, or until the territory were divided among themselves, or parcelled out by foreign powers.

* The whole population of the Turkish Empire, exclusive of Wallachia, Moldavia, and Servia, which now virtually belong to Russia, and of Egypt, of which the nominal suzerainty alone remains to the Sultan, may be estimated at twenty-four millions; of which nine millions inhabit European Turkey. Of these latter, three and a half millions are Moslems, and the remainder Greeks, Armenians, and Latins, with about seventy thousand Hebrews.

Province after province would be lopped off from the empire, as already exemplified in Wallachia, Moldavia, and Servia; and this with the sanction and under the protectorate of powers, the most clamorous for institutions replete with these elements of dissolution.

In this last hypothesis will be found the whole secret of the ardent sympathy evinced by most foreigners, especially by the press of France, for the subjugated races. It is not the elevation of the ruled, but the downfall, and with it a participation in the spoils, of their rulers, which excites their philanthropic ardour; a philanthropy the more equivocal, since they themselves are fain to admit that irreconcilable jealousies and perpetually recurring wars must be the inevitable result of any serious derangement of the balance of power in the East, of which the integrity of the Ottoman Empire is the principal basis.

The dangers that would menace the stability of the Sultan's authority present themselves under other forms than those above mentioned. Should the line of demarcation which now separates the different component parts be removed—should a closer connexion take place between the jealous and rival populations now subjected to the domination of the Porte—should the mutual aversions that now separate them be softened by equality of privileges—should all be raised to the same standard as their masters—it is to be feared that they would soon come to an understanding, and unite against the Turkish race, of which all are equally jealous, and against which

all entertain the same sentiments of ill-will and animosity.

Many benevolent men argue that the surest means of tranquillizing the tributaries of the Porte, and of attaching them to the Government, is by raising them in the social scale, and by granting to all the same rights and immunities as are enjoyed by their rulers. But it has been repeatedly proved, that concessions do but lead to fresh demands, and that partial enfranchisement conducts to total emancipation. Besides, when commerce, industry, intelligence, knowledge, activity, rapidly augmenting population, in short, all the ingredients and incentives to progress and liberty are on one side, and when comparative ignorance, prejudice, apathy, aversion to speculation and foreign trade, with stationary population, are the characteristics of the other, it is fair to argue that many years would not elapse before the progressing fractions would take the lead, and rulers and ruled would change places.

“And why should they not?” is often asked. To this may be replied, that the possession of the Bosphorus and Dardanelles by any other power, or fraction of power, than the Ottoman Porte, would be a source of interminable discord to Europe, and of irreparable detriment to England. Were Constantinople and its naval resources made over to any other state, *already existing or to be created*, the result would be most injurious to British interests. It would not only affect our commerce, and undermine our political influence throughout the

East, but it would add enormously to our naval expenditure, by requiring an augmentation of our maritime force, equivalent to that now remaining neuter in the Golden Horn. Treaties, it is said, might be concluded, exacting maritime restrictions. But what are treaties in the face of events? Who dares say to an old nation, "You shall not take advantage of fortuitous circumstances?" Or who can say to a new nation, "You are free and independent upon one side, but enchained upon another." We have established what is termed a "neutral Belgium." But does any reasonable man suppose that Belgium will hold to this neutrality in the event of a great continental war, or that this neutrality will be respected by France?

Whoever possesses the Bosphorus, Propontis, and Archipelago, must become a maritime nation in spite of treaties. Whoever possesses Constantinople must become a great manufacturing and exporting nation, in defiance of competition. With cotton, silk, coal, oil, copper, grain, and raw produce of every kind, abundantly at hand, nothing would be wanting but capital. This would soon find its way into the country. In less than half a century, the romantic villas and tapering cypresses, that now fringe the blue Bosphorus, would be replaced by factories and steam chimneys, every one of which would be a deadly rival to some similar establishment in Great Britain. I argue as an Englishman, whose duty it is to consider the material interests of his country, now and hereafter, and not to occupy himself with the theories of political philanthropists.

According to the levelling system, recommended as the basis of reforms in Turkey, all classes would eventually be confounded. The wild and predatory Kurds would be subject to the same organic laws as the more peaceable Turcomans. The desert Arabs would be assimilated to the laborious Maronites; the intractable Arnoots to the industrious Bulgarians; the thrifty Armenians to the restless and ambitious Greeks; and the humble and parsimonious Jews to the haughty and lavish Osmanlis. Thus, contiguous populations, which now keep each other in check, because their interests are divergent and their jealousies inveterate, would find their interests assimilated. Existing barriers being removed, approachment would ensue, and, in the event of partial opposition to government, the Porte, in lieu of being able to overcome one sect through the rivalry of others, would find them all united against the dominant power.

In order, therefore, to ensure to itself a continuation of influence, upon which its existence mainly depends, the Ottoman government should avoid establishing any community of rights or interests among the races subjected to its rule. Each of these races ought to be governed according to its own usages and individual creed. There should be uniformity in the principles of administration, but diversity in the application. The different gradations of the political and social edifice should be strictly maintained.

Equality, such as it is understood in England and France, if applied to the inhabitants of the Ottoman

Empire, would be tantamount to the destruction of the predominant race, and with it of the best guarantee for peace in the East. The Ottoman tenure cannot be maintained but by decided and peremptory superiority. Amalgamation between such discordant elements is improbable, if not impracticable. Adhesion on the part of the subjugated is equally impossible. Connexion is all that can be expected. To preserve this connexion, the supremacy of conquest must not be relaxed. The Porte cannot expect attachment: it must, consequently, enforce submission. When this absolutism ceases to exist, the power will pass into other hands; and where is the politician that can calculate the results of a transfer, so much desired by those who, if sincere, evince more zeal than foresight, or, if insincere, too clearly betray their destructive purposes.

One issue may be safely predicted—England must lose, but cannot gain by the change. With the increasing embarrassments to commerce and industry that continental states are raising against Great Britain, it is essential that we should not allow a false cry of philanthropy and oppressed Christianity to throw us off our guard in the Levant. If, in the ardour of religious fervour and sincere benevolence, we shut our eyes to consequences, other nations do not follow our example. They know our vulnerable point in the East, and strive to excite our sympathies, that we may become the instruments of our own prostration.

France upon the shores of Africa, and Russia upon the banks of the Danube, are intent upon the same

object. Their battle-cries are civilization and religion ; their pretext the improvement of the Christian populations. But who is there that has studied the recent policy of the one, and the undeviating system of the other, since the days of Catherine, that can question for a moment the purport of both? And yet England and Austria have acted recently as if France were sincere and Russia disinterested.

But I have wandered far away from the place of death in the Fish Market. This spot is now rarely stained with human blood. The present Sultan evinces extreme repugnance to sanction capital punishments, even in cases of malefactors whose crimes would inevitably lead them to the scaffold in France, England, or the United States. The knowledge of the sovereign's sentiments naturally influences those of judges. This indisputably acts as a protection to the innocent, but it is said to be an encouragement to the evil-disposed. It must be admitted, however, that the good resulting from this merciful system counterbalances the evil. The benevolent young monarch, consequently, merits the gratitude of all classes of his subjects, for his clemency and aversion to sanguinary punishments.

The following anecdote, connected with this subject, is related of Sultan Abdoul Medjid. Some time during the spring of 1841, a Turk entered a coffee-house at the end of the bridge near Oon Kapan Kapoossy, and, calling for coffee and narguilla, placed himself upon one of the low stools under the veranda. He was a fierce and dauntless-looking man, in a smart Albanian dress, with broad

slouching turban, and armed to the teeth. His manners were insolent, and his conversation profane; but he had wit and humour, and the bystanders listened, laughed, and applauded, as they would have done to one of the medah (story-tellers), or to the jests and ribaldry of the obscene Kara Geuz.*

Presently, however, the muezinn of the contiguous mosque appeared upon the minaret gallery, and summoned the surrounding crowds to sunset prayer. Upon this some persons left the coffee-house to perform ablutions and devotions; whilst others sat in silence, fingering their rosaries, or, turning in the direction of the Keabah, commenced prostrations. In lieu of following their example, the Arnoot struck up a noisy and loose song, which produced some remonstrances from the coffee-house keeper and others; whereupon he launched forth a torrent of abuse and blasphemy, saying, with an untranslatable oath, "I spit upon Mohammed and his mother. He is no better than the prophet of the Kaffirs. They are both impostors and pezevenks" (go-betweens). To this he added language so impious and indecent, that

* Black-eye, the Turkish Punch. This representation consists of Ombres Chinoises, or puppets lighted with spirits of wine, and placed behind a gauze screen. The wit and pranks of the hero "Black-eye," and his companion, Hadjy Aïwat, form the principal source of amusement. The pantomime and dialogue of the performers are beyond all endurance obscene. They would disgust the most abandoned of our most profligate classes. The tolerance of these spectacles, which abound during the nights of Ramazan, throw great discredit upon the Turkish police, and inspire strangers with a most degrading opinion of the morality of the people, the more so since half the spectators are youths or children; nay, the exhibition is sometimes demanded by and permitted in the harems of the wealthy.

Moslems and Christians were alike incensed, but no one ventured to interfere.

At length a middle-aged Turkish officer, who had continued his prayer in despite of noise and interruption, rose, and, with indignation sparkling in his eyes, drew his sword, and sprung towards the offender, shouting out, "Down with the kufur!" (blasphemer). "Away with the kaffir!" (infidel). The surrounding Turks only required a leader, therefore knives and swords soon started from their scabbards. The Arnoot was quickly overpowered, and would have been sacrificed to the fury of the mob, had not soldiers from the neighbouring guard-house arrived. He was then seized, disarmed, and carried to prison.

A report of this affair having been made to the Sheikh ul Islam, the culprit was forthwith brought to trial for blasphemy and infidelity. The facts having been clearly substantiated, a verdict of death was recorded, and presented, as it is now customary, for the Sultan's final sanction. The young monarch read the report, approved the finding, but refused to ratify the sentence.* In vain the Sheikh ul Islam stated that an example was necessary; in vain the Sultan's favourite preceptor, one of the principal oolema,† urged the propriety of publicly chastising

* In the collection of Fethwas (edicts or legal opinions) of the renowned Moofly Bekhijy Abdullah Effendy is the following upon this subject. Question—"If Zeid, a Mussulman or not a Mussulman, proffers the slightest blasphemy against the Holy Prophet, Jesus Christ, or Moses, or any other divine envoy, to what punishment must he be condemned?" Answer—"To death, and that forthwith."—*D'Ohsson*, iv.

† Oolema, a title given to the higher classes of clergy and magis-

this unpardonable offence against the holiest of all names; the Sultan remained firm.

"No, my soul!" said he, taking the old hodja gently by the beard; "this sinner shall not be put to death. None but a man bereft of reason could be guilty of such an offence. He denied the divinity of both prophets. He acknowledges no faith. He must be a maniac! Let him be delivered over to the hekim bashy (chief physician), and placed in a madhouse. If perchance he be sane, he will there learn bitter repentance. If he be brain-stricken, we have no right to interfere with Almighty visitations."

This apparently lenient sentence of the Sultan was, as H. M. insinuated, a terrible chastisement at the period in question. But the administration of lunatic asylums has been much ameliorated. The deplorable spectacle formerly exhibited in these establishments has now assumed a more humane form. Salutory reformations have been introduced under the directions of Abdullah Effendy, the present hekim bashy, and titular cazy-asker of Roomelia. The miserable victims of divine visitation or of human perfidy, for here also false-swearing is sometimes employed to procure the incarceration of sane persons, are no longer exposed to the derision and gaze of passing idlers.* Their dens, similar

trates. The word, strictly speaking, means "learned"—*doctus*. The number of the first class oolema does not exceed twenty.

* To obtain the incarceration of a patient, the family applies to the mouktar (mayor) of the quarter. The latter forwards the demand to the governor of the city or division. He transmits the report to the hekim bashy, who directs a physician to examine the patient, and, upon the affirmative reply of the latter, an order is made for confinement.

to those of their neighbours, the wild beasts in the outer court, are converted into apartments comparatively clean and comfortable. Medical advisers are in attendance. A regular hygeic system is enforced. The strait-waist-coat has been substituted for iron shackles. Stripes are forbidden, and the cruel treatment or total neglect to which these unfortunates were subjected has given way to milder regimen and more suitable diet.

In short, the male establishment, now concentrated at the Suleimanya, is placed upon the footing of a respectable hospital, with fair attention to the wants, peculiarities, and therapeutic necessities of the patients, whose hallucinations, speaking generally, seem to proceed from religious causes. Such as labour under these influences are, for the most part, the most intractable and incurable. Indeed, little attempt is, or rather was, made to effect cures. The sufferers, in these instances, are often looked upon as inspired; and their ravings are listened to with mingled respect and fear by the ignorant and superstitious men who guard their persons.

In former times, there existed three receptacles for insane male persons, attached respectively to the mosques of Mohammed II., Selim I., and Suleiman; and two for women, annexed to the Khasseky * and Tchinelly mosques. But, during the spring of 1842, all male patients were concentrated at the Suleimanya hospital, and all females at that of the Khasseky.

The latter is yasak (forbidden) to all persons save fe-

male relatives, and the other can only be entered by order of the hekim bashy, difficultly obtained. Abdullah Effendi, though ignorant himself in a great measure of the science of which he is the chief, is not indisposed to open his eyes and ears to the knowledge of others. In this, as well as other instances, he has profited by the suggestions of two British medical officers, Doctors Davy and Dawson, recommended by the English government, in 1841, as fit persons to remodel the Turkish hospital departments. The permanent services of those skilful practitioners were not accepted by the Porte. The jealousies of the Austrian physicians employed at Galata Serai, the fears of the hekim bashy and of other Turkish medical men lest their emoluments should be curtailed by the abolition of abuses, the first expenses of proposed reforms, and other obstacles and intrigues, led to the rejection of the above-named gentlemen. But their able reports have here and there been acted upon, and have led to results satisfactory to humanity, and advantageous to the people to whom the two physicians were to have devoted the fruits of their experience.

The medical academy of Galata Serai may be taken as an instance of practical improvement. The building was originally erected by Sultan Achmet III., for the safe keeping and education of the imperial pages. It was converted into a medical school by Mahmoud II. in 1827, and so pleased was he with the innovation that he traced with his own hand the following inscription, now painted in letters of gold over the entrance: "All who look upon this edifice will exclaim Aferin! (well

done!)” The school is intended as a nursery for military and naval surgeons, and contains about 350 students of all ages, from twelve to twenty-five. The tuitional establishment consists of fourteen professors, thus divided: medicine and pathology, six; natural history, one; chemistry, one; languages, four; drawing, one; history and mathematics, one.

Latterly the foundation, which is entirely gratuitous, has been placed upon an enlarged and improved footing. A clinical ward for sixty patients, of all creeds, has been established, under the superintendence of Dr. Herman, a German professor, of talent. Two days are allotted to gratuitous consultations, when persons of all classes and sexes can profit by the advice of Dr. Bernard, the chief director, and of Dr. Spitzer, professor of anatomy. A ward for pregnant women has been recently added, and is directed by a female professor from Vienna. This person, who has obtained considerable practice in the imperial and other harems, gives lectures and instruction to such of the Turkish *ebek kadinn* (midwives) who feel disposed to profit by her lessons.

The Ottomans have also overcome their prejudices in other matters connected with the therapeutic and pathological sciences. Subjects are now freely furnished to the school of anatomy. The hospital was indebted for this progress to the liberal and enlightened sentiments of the *hekim bashy*, and of Tahir Pacha, then grand-admiral. In defiance of the deep-rooted prejudices of ages, which had raised an insurmountable barrier against anatomical knowledge, and had thus left surgical practitioners in a

deplorable state of ignorance, Abdullah Effendi proposed, and Tahir Pacha readily directed, that the bodies of all convicts, dying in the bagnio, should be sent to Galata Serai for the purposes of dissection, and this without distinction of creeds. This point being gained, it remained to overcome the repugnance of students and the opposition of some old hospital functionaries.

The corpse of a Moslem convict was the first purposely selected by Tahir Pacha's orders. This event caused some murmurs, but the presence of the hekim bashy, who is at present the second Oolema in rank, allayed the compunctions of some, and the remainder being young men, desirous to acquire proficiency in their art, their scruples were soon overcome. In spite, therefore, of the Prophet's injunction—" *Thou shalt not open a dead body, although it may have swallowed the most precious pearl belonging to another,*" the students seized their instruments, and readily followed the example of Dr. Spitzer. At the present moment, the process of dissection is regularly introduced, and the supply of subjects is fully equal to all required purposes. This is a proof that strong minds and firm hands are alone required in Turkey, at least in the capital, to introduce *practical* innovations, and to destroy many prejudices inimical to the progress of knowledge and material civilization.

Executions, as already observed, are of rare occurrence at Stambol, more rare perhaps than in other European countries. Nevertheless, during the winter of 1841, I accidentally witnessed the expiatory death of an offender, whom it was held expedient to punish. He

was a man of athletic stature, and dauntless bearing ; an Archipelago Greek by birth, a skipper by profession, and a robber and assassin by long practice. He had been tried in the court of the Cazy Asker of Anatolia, the offence having been committed upon the Asiatic coast. The verdict had been legalised by the Sheikh ul Islam, and ratified by the Sultan.* The warrant of death having been delivered to the proper officer, the prisoner received spiritual succour, and was forthwith conducted to the place of death. No crowd pressed upon his path. No extraordinary guard accompanied him. His attendants consisted of half a dozen cavass, one of whom was appointed to perform the duties of djellat (headsman). Though bare-headed, as a mark of ignominy, and with his hands secured behind his back, the culprit walked erect, looked indifferently around, and, meeting a water-vender, paused to demand a cup. Having reached the spot where he was aware that his earthly progress would terminate, he stopped and gazed around for a moment ; then, without uttering a word, he knelt down upon the edge of the raised footpath, and awaited his doom. It was difficult to discover which appeared most indifferent, the by-

* The Cazy Asker of Anatolia is next in the judicial hierarchy to that of Roomelia. This tribunal, of which the seat is also at Constantinople, takes cognizance of all crimes committed in Asia, when referred to the capital, or when prisoners are brought thither for trial. The offices of the two Cazy Askers, first established in 1480 by Mohammed II., are inferior only to that of the Sheikh ul Islam. The latter are generally selected from the former, especially from that of Roomelia. These offices are generally held for one year only, when the Cazy Askers, of whom there are several titulars, go out in rotation. The period has been prolonged in recent times, and changes are less frequent, as exemplified in the present hekim bashy, who held the appointment two years.

standers, the cavass, or the criminal. The latter, however, evinced all the recklessness of a Greek for crime—the stoical contempt of a Turk for death.

A cavass now advanced, and was about to bandage the malefactor's eyes, but the latter, averting his head, exclaimed, "No! no! By the holy Panayia! I am no woman! I am no buffalo Turk trembling at a sword's shadow! Be quick—korkma (fear not)." He then added several gross and insulting expressions, and spat upon the policeman. The cavass, no ways moved by these insults upon himself and his religion, merely jerked up his own chin, uttered the clacking sound commonly employed as a negative by Turks, and persisted in twining a handkerchief round the culprit's head. This done, the executioner advanced to the side of the convict, placed his left hand upon the head, and pressed it forward, so as to elevate the vertebræ.* Then, drawing forth his sabre with his right hand, he raised it slowly, and fixed his eyes upon the neck. The well-tempered blade glistened for a moment in the sunbeams, at the next it struck the object. The head rolled on one side, the body upon the other. One powerful back-handed blow had relieved the criminal from suffering: it was a rapid and merciful death; but dexterity in this terrible art is not always exhibited; many blows are sometimes necessary.

* The corps of Djellat no longer exists. The most expert swordsmen among the cavass of the Seraskier or at Tophana perform their function. In former times, the djellat bashy had his official residence in the tower to the right of the gate called orta (middle), between the third and second courts of the seraglio. They were selected from the 44th Oda of Janissaries.

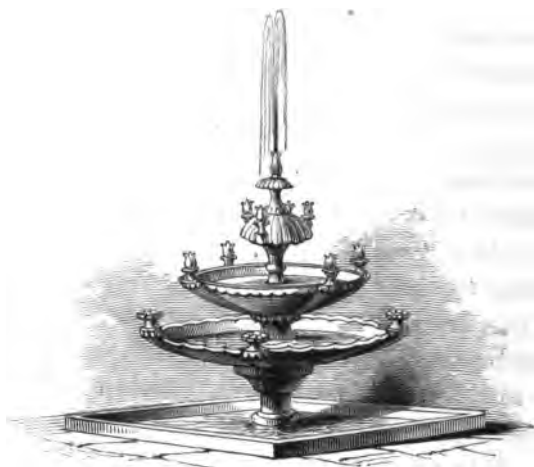
One cavass now stepped forward, and turned the trunk upon its breast, whilst another deposited the head between the legs, a mark of ignominy reserved for infidels. A third policeman then produced a small scroll of paper and pinned it to the body. The whole then retired, leaving the corpse to be exposed during twenty-four hours, but watched by the neighbouring sentinels. The scroll (*yafta*), invariably attached to the heads or bodies of sufferers of all classes, contains in a few words the name and cause of condemnation. That upon the body of this criminal ran thus—

Dimitry, of Chios, a tributary,
Long carried his contempt for divine and human laws
to extreme lengths.
He robbed the honest, and took from true believers
The lives that God gave to them.
His crimes were proved, his sentence legal.
This is his body.

Before quitting the subject of executions, it may be observed that it is a common practice of the police underlings to speculate upon these occurrences, especially when the death-place, is selected at Pera and Galata, as is customary when it is directed that the criminal shall suffer opposite to the spot or house where the crime has been committed. Knowing the natural aversion of all persons, especially of Christians, to executions taking place before their doors, and their still greater repugnance to the subsequent exposure of the body, one of the policemen walks forward, and, standing before the front of the nearest respectable shop, takes care to disclose his errand. This generally produces the desired effect; the shopkeeper

opens his purse, and slips some piastres into the man's hand. No words are interchanged, but the cavass pockets the bribe, and moves to another place. Here, perhaps, the same ceremony is repeated, and so on half a dozen times, until some indifferent person shuts his door and his purse, and, the culprit having arrived, the execution takes place.

This sometimes is succeeded by a stratagem ; the individual who is thus made the involuntary neighbour of a headless trunk waits until dark ; he then watches the turn of the sentinel, if there be one at hand, and quickly dragging the body and head to some neighbour's door, thus liberates himself from the inconvenience. If the neighbour chance to discover what has happened, he also steals cautiously out of doors, and renews the operation, until at length day dawns, and friends are permitted to carry off the remains for interment, or the police, strapping them upon the back of a porter, convey them to the water edge, place them in a boat, and cast them into the Bosphorus. This is a revolting process, which demands reform.



PISKAYA.

CHAPTER V.

ABUSES OF PROTECTIONS GRANTED BY FOREIGN
LEGATIONS.

While relating the story of the two Greek brothers-in-law, mention was made of their enjoying Hellenic protection ; I will, therefore, offer a brief explanation of the origin and purport of these protections, together with some remarks upon the nature of judicial administration in Turkey, as regards *bonâ fide* subjects of foreign na-

tions, and those possessing similar privileges, under the shadow of these protections. The abuses connected with the one, and the defects of the other, have never been sufficiently exposed.

The subjects of foreign powers, residing *pro tempore* or permanently domiciled in the Ottoman empire, and forming what is termed "the nation" of each power, are of two kinds: the one nationals, or colonials, such as British Maltese, or Ionians; the other assimilated to them through the means of local letters of naturalization, or passports, by which, if born rayas, they are not only exempted from haratch (capitation tax)* and placed under the exclusive safeguard and jurisdiction of the power from whose legation or consulate they obtain protection, but are withdrawn from their allegiance to the Porte. A second class of protected persons is composed of kapou oghlans, tradesmen, grooms, boatmen, servants, and other inferior persons, actually in the service of foreign legations, or consular agents, and holding teskery (certificates) spontaneously granted by the Ottoman government, in the following proportions: ambassadors, twenty; ministers plenipotentiary, fifteen; other missions, ten; and consuls, six or eight.

The principal duties of kapou oghlan consist in carrying the papers of merchant vessels to and fro, and in procuring and delivering sailing firmans to the masters.

* The haratch, capitation tax, paid by all rayas, who are thus exempt from military servitude—an immense boon. They are divided into three classes, according to their relative situation in life. The highest now pays sixty, the second thirty, and the lowest fifteen piastres annually.

They are attached to the small legations and chanceries. These and other minor duties are considered beneath the dignity of regular dragomans. The latter, when Perotes, Fanariotes, or rayas, are placed under the special safeguard of their respective missions, and are no longer held responsible by the Porte for the contents of verbal or written communications.

The system of *teskerys* commenced in early times of diplomatic intercourse with the Porte, and was legalized by capitulations. In the days of unmitigated despotism, when the heads of dragomans were insecure, and when foreign envoys were themselves subject to insult and incarceration, as more than once occurred, safeguards were essential for all persons, especially for rayas attached to ambassadors. Ere long, however, the chiefs of missions not only demanded and obtained an extension of these temporary protections to an infinite number of persons, under the pretext of their being dragomans, or subordinate functionaries, but they disposed of the same for pecuniary considerations, whence they derived considerable emolument. These *teskerys*, being renewed every third year, or upon the change of envoys, produced a constant current revenue. In the course of time, envoys went further. They issued permanent *berats* or protections to natives, whereby the latter were placed upon the same footing as foreign nationals, and the former converted the privilege into a regular source of traffic.

This proceeding, so derogatory to the character of envoys and to that of their governments, soon degenerated into a system of wholesale abuse, contrary to the

spirit of international law and the established usages of other countries. Its nature cannot be better explained than by supposing that the privilege, securing *bonâ fide* servants of foreign missions from arrest, under civil process in England, was not only extended to them in criminal cases, but that envoys were to issue certificates or letters of foreign naturalization to British subjects, liberating them from their allegiance to the crown, and emancipating them from their duties and obligations as English citizens. Such an attempt would not be tolerated in any other state; and yet such is the proceeding to which the Porte is more or less exposed up to the present hour.

These abuses were carried to extreme lengths by foreign envoys, at no remote period, and by none more extensively than by those of England, or, more correctly speaking, by those of the Levant Company—so much so, indeed, that when Sir R. Liston, twenty-fifth British ambassador, arrived at Pera, in 1793, and found that his salary mainly depended upon this improper traffic and other collateral sources, he demanded his recal, or the establishment of a fixed income, commensurate with the dignity of his office and the inevitable extraordinary expenses attendant upon his mission. General Sebastiani, thirty-third French ambassador, who honourably protected British prisoners captured by the Turks in 1806, was not less inimical to this venal system. He, consequently, applied to the Porte, and obtained an order for the suppression of the *berats* (patents), which the *reis effendi's* secretaries were accustomed to sell to the

underlings of legations, and which were resold by them to rayas.

The insecurity of foreign envoys and of their attendants, in former times, has been mentioned. There is no record extant at Constantinople of the ill-treatment to which British ambassadors have been subjected, but the following list, extracted from Andreossy's excellent work, "Constantinople and the Bosphorus," shows the names of those of France who were exposed to these violations of international usages.*

Jaques de Savari, ninth ambassador, was sent to the Seven Towers, in 1586, for having "disobeyed the orders of his own government," whereby it appears that the Porte merely acted as jailer for the French Court. Achille de Harley, twelfth ambassador, in 1612, was grossly insulted and menaced with torture by Achmet I. Jean de la Haye, fifteenth ambassador, was arrested at Adrianople by Sultan Ibrahim, and sent to the Seven Towers in 1660. Denis de la Haye, sixteenth ambassador, was imprisoned three days in the palace of the grand vizier, in 1669. Gabriel de Guilleragues, eighteenth ambassador, was grossly insulted and menaced in 1684. It was to this gentleman that Boileau, in his fifth epistle, addressed the following gracious compliment :

"Esprit né pour la cour, et maître en l'art de plaire,
Guilleragues, qui sais et parler et te taire."

• The archives of the British embassy, down to a late period, have been destroyed by fire. It would be advisable, when the new palace is erected, that a detached fire-proof building should be erected, for the purpose of preserving the records; the Austrians and Russians have adopted this precaution.

Mr. Ruffin, charge d'affaires, sent to the Seven Towers in 1798, "through the intrigues of his colleagues."

In the days when foreign ambassadors were lodged in the building called Elchy Khan, near the "burned column," an Austrian internuncio was subjected to no small inconvenience from having indulged his curiosity in looking at the ladies out of a back window. Some jealous Osmanli, having reported this indiscretion to the Porte, the grand vizir sent down a score of masons, with bricks and mortar, and the windows of the elchy's apartment were all blocked up in a twinkling.

The honourable conduct of Sir R. Liston gave the first blow to the abuse of *berats*, as regarded English envoys; but it was not until the year 1803, that the king's government took upon itself the exclusive nomination and payment of ambassadors and of some consuls; nor was it until 1825, that the whole consular department connected with the Levant was placed under the exclusive control of the foreign office.

The abuses which excited Sir R. Liston's just indignation, and which had led to perpetual discussions with the Porte, were checked as far as possible by him and his successor, Lord Elgin. They have not been renewed since that period, at least by the diplomatic and consular authorities in the capital; but it is affirmed that minor agents in the provinces not only continue this traffic, but also sell the right of asylum, which the British flag extends over those who take refuge beneath its shadow. The plea urged for this is the cruel usage to which tributary Christians are frequently exposed. Lord Pon-

sonby, who raised British influence at the Porte to a height never before attained, peremptorily opposed all attempts to evade the government instructions upon this subject. Sir Stratford Canning, and our able consul-general, Mr. Cartwright, with their accustomed zeal for the public service, have pursued the same course; but their example has not been followed by all other missions.

The practice is continued by minor legations, as some assert, from venal motives, and by those of higher powers, as a vehicle for extending political influence. Among these the most pre-eminent are the Russian and Hellenic chanceries, and France is not inert.

It is through the medium of these artificial protections, that the number of Hellenic subjects in the Ottoman empire have been swelled to a large amount, and that Russia has extended her influence among the Greek and Armenian rayas. In Syria and in other districts of Asia and R oomelia, the consuls of these and other nations are known to have disposed of, or distributed, protections by wholesale. This has been especially remarked on the side of Mossoul and Diarbekir, where France is striving to create a party among the neighbouring Christians.

These infractions of international law were carried to such extremes in 1842, that the Porte was compelled to address circulars to the different legations, earnestly calling upon them and their agents to abstain from granting similar patents, and to withdraw those already granted. At the same time, the Ottoman government issued an

order to its principal authorities, requiring all rayas holding protections to exhibit and register the same, in order that the dates of delivery might be ascertained, and a check placed for the future upon their abuses. These measures have diminished, but not entirely obviated, the evil.*

The law touching protections is also evaded by the conversion to Catholicism of Nestorians, Jacobites, and other Christians in Mesopotamia and Chaldea, whom France then regards as under her special tutelage, by a forced interpretation of certain capitulations, which invest her with the title of "*Sole Protector of Christianity in the East*"—a title first assumed by Louis XIV., when the ancient capitulations were renewed with Sultan Mohammed IV. in 1673. These capitulations were again renewed in 1796, under the Directory, when France was recognised by the Porte as "*Protectress of the Catholic Church of St. Benedict at Galata, and of all Christian establishments in the Sultan's dominions.*"

The first capitulations, or treaty, with which more recent conventions are connected, was concluded between Louis XII. and Sultan Bajazet, in 1500; the second in 1534, between Francis I. and Suleiman the Great; the third between Charles IX. and Selim II., in 1569. They were renewed by Henry IV. and Mohammed III., in 1597 and 1604, and again, as above stated, in 1673 and 1796.

* British Ionian and Maltese subjects, who receive residence permits from the consulates, are required to renew them every third year. In default thereof, they are not recognised as British subjects by the English authorities. This is a necessary check upon these persons, many of whom were accustomed to sell their permits to rayas. The *visa* is given gratis, at least in Constantinople.

The exertions of French agents to convert the Christians of the north-eastern Asiatic provinces having been alluded to, it may be as well to mention how these Christian populations are composed. They consist of two great sects, Chaldean and Syrian, inhabiting the northern portion of Mesopotamia and the provinces eastward of the Tigris, including Kurdistan. Neither of these sects holds communication with the Church of Rome; the Chaldeans, being followers of the doctrines of Nestorius, are generally designated Nestorians in Europe, whereas the Syrians have adopted the tenets of Jacobus Baradaeus, who was bishop of Edessa in 541, and was one of the restorers of the Monophysite heresy. The Chaldeans principally inhabit northern Chaldea, of which Edessa, the ancient Ur and modern Orfa, was the capital. They are also found in the most inaccessible fastnesses of the Kurdish mountains, where they have lived almost independent of the neighbouring Turks and Persians, under the name of Nestorian tribes.

The origin of the Syrians is well known. They now chiefly occupy Djebel Toor and the mountains surrounding Mardin and Mossoul. They are generally known by the name of Jacobites, and may amount to some 60,000 souls. Neither of these sects recognises the respective designations of Nestorians and Jacobites, but both consider them as opprobrious. The following is the origin of these appellations: about 150 years ago, agents and missionaries from the Church of Rome were sent into Mesopotamia, and succeeded in converting several professors of these creeds to the Romish or Latin faith. To

these converts they gave the names of Chaldean and Syrian, and applied those of Nestorian and Jacobite to all who retained the faith of their forefathers. Thus the latter terms are intended merely to designate sectarians and schismatics, in the same manner that the term "schismatic," or even "heretic," has been unjustly applied by the Church of Rome to Armenians who have retained their ancient and true faith.

The two parties, conservatives and seceders, usually term each other Syrians and Catholic Syrians—Chaldeans and Catholic Chaldeans, which are in truth just and convenient epithets. The word Nestorian is never recognised by the Chaldeans, being looked upon as injurious. France, under the above-mentioned pretext, has attempted to appropriate and enforce protection over all Catholic Chaldeans and Syrians; and, although these two sects are greatly inferior in number to those who have not seceded from their original faith, the French agents have succeeded in obtaining for them the ecclesiastical property of the Chaldeans and Syrians, by subterfuges contrary to the spirit of treaties and the ordinary *jus gentium*.

The following stratagem, authorised by the Russian government, is practised by its agents to evade the regulations of the Porte. Rayas, desirous to emancipate themselves from their allegiance, are advised to obtain passports, no matter how or from whom, for Odessa, or for other towns within the nearest Russian territory. Then these passports are taken from them, and Russian "residence permits" substituted. After a brief sojourn,

these individuals, acting upon a previous understanding with the Russian chancery at Pera, apply for and receive Moscovite passports to return to Constantinople, where their documents are considered as entitling them to the privileges of Russian subjects. This subterfuge, put into execution by twenty-seven Armenians of wealth and influence, in the spring of 1842, produced the remonstrative circular above cited. Such is a crude outline of the general nature of protections.

The expenses of the British embassy have been adverted to. It may not be altogether foreign to our subject to observe that these expenses do not fall far short of £20,000 per annum, exclusive of secret service money, of which latter most essential item England is more parsimonious in the East than any other power. The above sum includes salaries for ambassador, one secretary, attachés, dragomans, attaché dragomans, kavass, yasakjee,* portage of communications during summer between Buyukdery and Pera, boatmen, house-rent, and other contingencies—such as baksish, when visits are made by ambassadors to the sultan, vizir, &c., and the establishment of couriers between Pera and Vienna, and of those accompanying despatches by sea to Malta.† To these sums must be added the expenses of the consul-general, vice-consuls, and individuals attached to the chancery, upon whom devolve all matters of police, jurisprudence, and business connected with commerce and navigation; so that the

* Subordinate policemen, who act as messengers.

† In addition to the monthly tatars and messengers passing overland, a government courier is despatched once every month by sea.

whole outlay may be regarded as amounting to nearly £24,000 per annum.

In these sums are not included the expenses for government steamers, carrying extraordinary despatches to Malta, and thence to Marseilles. Calculating the steaming expenses of vessels of the Stromboli class at £55 per day for coals and oil alone, and the average passage to Marseilles, via Malta, and back, at sixteen days, the expense for the sea portage of an extraordinary despatch by this channel cannot be rated at less than £900 in round numbers. These latter items, never incurred, we hope, without paramount necessity, are of course thrown into the navy estimates, but they must, nevertheless, be added to the extra-contingencies of the embassy.

Heavy as the collective amount of these different ordinary and extraordinary sums may appear, it is affirmed that, individually, they are not greater than the nature of circumstances and the dignity of the British nation require. But it is difficult to understand why the salary of the English representative should be nearly double that of the French envoy of the same rank, and more than double that of the Austrian internuncio, who is equal in power and dignity, though somewhat inferior in the official hierarchy; especially as both of the latter missions are distinguished for their hospitality, and for the handsome and liberal footing upon which their establishments are conducted.

No just reason can be assigned why British envoys should not live honourably, and even splendidly, upon

the same sums allowed by other states to their ministers at foreign courts, although there may be sufficient causes why foreign envoys, accredited to the court of St. James's, should receive augmentations of salary, proportionate to the expenses of the British capital, when compared with those of continental cities. It is true that greater demands are made upon the hospitality of British envoys than upon those of other nations, from the number of their travelling countrymen, and, above all, from the pretensions and exigencies of these travellers, who, for the most part, think that envoys are merely sent abroad to facilitate their touring fancies, and to invite them to dinner. This pleasing hallucination seems to preoccupy the minds of nine out of ten English who wander abroad.*

It is impossible to estimate the expenditure of the Russian mission at Constantinople, of which the "personnel," including chancery and post-office, exceeds thirty individuals, exclusively of kavass, couriers, and attendants. But it may be affirmed that the money disbursed by the cabinet of St. Petersburg for secret purposes, that is, for bribery and corruption, exceeds the whole outlay of the British embassy and consulate.

The subject of diplomatic expenditure at the Porte recalls a story narrated of a Mingrelian envoy, who came to Constantinople about the year 1747, during the reign of Mahmoud I., Sir James Porter being then British ambassador. This Mingrelian prince arrived with a suite of two hundred followers, all gallantly equipped. As cus-

* The usual diplomatic designation for letters of introduction to envoys is "tickets for soup."

tomary with missions from eastern sovereigns, they were all lodged and fed at the Sultan's expense. Matters went on smoothly during some time. The Mingrelians, well supplied with rice, oil, bread, sheep, and other necessaries, led a joyous life. But the negociation languished, their supplies fell short, and were at last withheld. This, however, is a misfortune common to eastern elchys, even in our days, as exemplified in the case of Mirza Jaffir Khan, Persian envoy to the Sultan in 1842. Not having received remittances from his court during many months, nay, years, and the Porte having neglected to send him either money or supplies, the worthy Persian diplomatist was reduced to exceeding short commons, and would have been compelled to pawn his diamond-set portrait of the Shah, as he had done his shawls and horses, had not the Reis Effendi, at the suggestion of a foreign envoy, induced the vizir to permit some few thousand piastres to be sent to his assistance.*

The Mingrelian was less fortunate, so that he was brought to deplorable straits for want of food and raiment. Being, however, a man of expedient, he be-thought himself of a somewhat novel mode of procuring

* Mirza Jaffir is said to have complained to Sir J. M'Neil, and to have requested his Excellency, then upon his road to Teheran, to use his influence with the Persian minister, in order that resources might be forwarded to the Persian mission. Sir John is reported to have asked how long the Mirza had gone on without money. "Oh," exclaimed the other, "five, six, ten years; God knows how long!"—"If that be the case," rejoined the English elchy, "I think I had better hold my tongue; for if you have managed to live during ten years without money, your government will probably say that you cannot require cash for the future."

funds. He, therefore, marshalled his followers, and, fixing upon a certain number, sent them to the slave-market, where, being fine youths, though somewhat meagre, they were quickly sold, and he lived merrily on the proceeds.

Some weeks subsequently to the adoption of this singular financial expedient, Sir J. Porter, having occasion to transact business with the Mingrelian, proceeded to the abode of the latter at Constantinople. Preliminaries being settled to mutual satisfaction, the former rose to depart, saying, with becoming dignity, "With your highness's permission, we will leave the rest of the affair to be concluded by our secretaries." — "Charming! charming!" exclaimed the Mingrelian; "but there exists one slight impediment to my complying with your magnificence's desire." "Impediment!" echoed Sir James, somewhat startled, "why all preliminaries are concluded."—"Undoubtedly," rejoined the other; "but to tell your grandeur the truth, I have been so excessively hard pressed for ready cash within the last week, that, after disposing of all my retinue, I was compelled last night to sell my secretary."

Having described the nature and origin of protections, I will endeavour to explain as briefly as possible the system of legislation and mode of administering justice in Turkey, as regards the several classes of foreign subjects, one with the other, or in discussions arising between them and those of the Porte. This is no easy task, as the subject is not less complicated than the system is defective.

In virtue of divers treaties and capitulations, concluded between the Ottoman government and foreign states, the subjects of these states were removed from the ordinary jurisdiction of the land, and placed under the immediate control of their respective legations and consulates. The earliest of these conventions was ratified, as previously stated, by France, in 1500, and renewed in 1534, by Jean de la Forest, first resident ambassador to the Porte; and, as regards England, by Sir — Harebone, first ambassador in 1581. The powers of legations or consulates are more or less extensive, according to the instructions of their governments, and their more or less close adherence to the organic laws of each. In criminal matters, their proceedings not unfrequently degenerate into arbitrary acts, of which examples are sometimes exhibited in the conduct of French envoys; or they are tantamount to a denial or evasion of justice, as is almost invariably the result with England.

The defects, in the first case, arise from the extrajudicial powers granted to French envoys, and their consequent departure from the penal code; while, in the latter, the evil proceeds from the limited authority of the ambassadors, and their rigid adherence to the elements of British law. All these systems require modification; but none is more flagrantly vicious and ineffective than that of Great Britain. These vices are severely felt by our consul-general, upon whom falls all judicial responsibility, and who, however zealous, laborious, and conversant with business he may be, finds himself utterly

unable to administer justice in a manner suitable to the objects in view.

The cases falling under the jurisdiction of legations are of three kinds: 1st, Those occurring between individuals appertaining to the same nation, or enjoying the same protections; 2nd, Those taking place between either of the former, and persons belonging to, or protected by other European powers; 3rd, Those arising between any of the foregoing and subjects of the Sublime Porte. Each legation or consulate has its judicial chancery or tribunal, which takes cognizance of all cases—correctional, criminal, or civil—that may occur in the foregoing instances. The consul, or chancellor, personifies president, judge, and jury. He receives depositions, hears witnesses, and decides, according to the gravity of the case, either with or without appeal to the chief of his mission; but, as regards British subjects, the aggrieved party has in all cases the right of appeal to the ambassador or to a British court. In complicated cases, especially those where capital punishment, or its nearest equivalent, is merited, judgment is deferred until the proceedings have been referred to the governments concerned. Hence endless delays are incurred, and justice is often either overstretched or evaded.

The powers of the internuncio, although emanating from a government less absolute than the Russian, are more extensive than those of any other nation. He is authorized to judge without appeal; but, in all serious cases, he also refers copies of the proceedings to Vienna,

and these are subjected to the examination of the highest legal authorities. It would be unjust to the French embassy not to observe, that it rarely carries to extremes the summary powers with which it is armed. At no very distant period, however, a foreigner attached to the mission having been detected selling the key of the ambassador's cipher-correspondence, he was tried as a traitor, convicted, and executed within the palace walls by the Janissaries attached to the establishment.

Sometimes, also, French ambassadors carry their powers of protection to strange lengths, and apply them to singular purposes. It is related that one La Rose, first valet de chambre to M. d'Argental, in 1690, was persuaded by some one in Paris to lay out his savings in wigs, as a good speculation to take to Turkey. Finding, upon reaching Constantinople, that his stock remained on hand, and that he had been duped, he fell into low spirits, and had nigh died of despondency. The ambassador, seeing this, bethought himself of applying to the grand vizir to see if he could not devise some plan for getting rid of the cargo. "Nothing can be more easy," replied the Sultan's *alter ego*; "leave the affair to me." On the following day a firmân was issued and read in the Jewish synagogues, commanding all Jews to wear wigs. Terrible was the confusion and running to and fro among the unfortunate Israelites of Balat and Khass Kouy. Few knew the meaning of wigs, none knew where to find them. This having quickly reached La Rose's ears, he joyously delivered his store to a broker, who disposed of the whole in a few hours, and the specu-

lator reaped a rich harvest. He was, however, directed by his master to consider this as a God's gift, and not to renew the venture. This was not the only strange proceeding on the part of M. d'Argental; indeed, he carried his vagaries so far that he was eventually put under restraint by his own secretaries.

In correctional cases, judicial proceedings are simple and summary, and have somewhat the character of the police decisions in Paris, London, and elsewhere. Small fines or short imprisonment are awarded by the chancellor, acting as a magistrate, and the offender is confined in the prison of his legation. One of these buildings is annexed to each mission, excepting that of England. The prison of the latter was burned down in the great fire of 1831, and has not been rebuilt. Indeed, British subjects, that is, Maltese and Ionians, who commit crimes and merit incarceration, are so numerous, that an edifice much larger than the pitiful abode now hired for the ambassador's residence would be required to hold them.* At present, British subjects are sent to the Hellenic lock-up house, which is so ingeniously constructed as to permit immediate escape, or to a Turkish prison, where they must submit to the

* Parliament has granted £12,000 for the erection of a new "palace" upon the same spot where stood that burned down in 1831. This sum is utterly inadequate. It is a waste of public money to fritter away small sums in unsubstantial and inconvenient houses. If money is to be expended, a proper edifice ought to be constructed, and this cannot be done under a minimum of £30,000, including furniture. The mere repairs of the present makeshift have caused an outlay of £3000. False economy in the construction of a new palace would be as objectionable as lavish expenditure.

treatment of these establishments, where classification is unknown.

In civil process also, especially for debt, the proceedings are simple, and now and then efficacious, though, generally, arbitrary. After receiving the creditor's written deposition, the parties, if of the same nation, are summoned before their chancery or consul.* Should the debt be proved, an order is issued for payment. In default of compliance or of finding bail, personal arrest or seizure of property ensues; although, as regards the British consul, his orders might be set at defiance, he having no legal right or power to enforce judgment. Should he act, he must do so upon his own responsibility, and run the risk of subsequent action for illegal proceedings, no matter how clear the case, or how just the award.

In all instances, the dragomans of the consulate or chancery perform the duties of bailiffs, aided by the kavass. Should the litigants be of different nations, the plaintiff first applies to his own legation or chancery. His claim, having been verified, is notified to that of the defendant, and the cause is then heard before the tribunal of the latter, and judged by three persons, two belonging to the debtor's nation, and the third to that of the plaintiff. The debt being substantiated, it is the duty of the defendant's legation to enforce payment. This, all nations, save the English, are enabled to perform without

* The only country having a consul acting judicially is Great Britain, and these duties could not be placed in more able hands than in those of Mr. Cartwright, but his efforts are paralysed by our defective system.

difficulty ; their legations being armed, *ad hoc*, with special powers.

When the affair lies between Ottoman and Frank subjects, the plaintiff, if a Frank, applies to his proper jurisdiction, which then addresses itself to the Turkish authorities, or *vice versa*. The cause is then moved into a Turkish court, where the dragoman of the Frank's legation or consulate attends, in order to see that justice be fairly administered. In this case, whatever may be the nature of the verdict, the execution rests with the Turkish administration. In criminal cases, between foreign subjects and those of the Porte, the proceedings are similar, and the ends of justice are generally obtained in a satisfactory manner. The culprit is speedily brought to trial, and, if facts are well substantiated, the Frank legations do not attempt to stand in the way of punishment, although the offender be of their nation ; whereas, if he be an Osmanli or Raya, they employ every exertion to insure the fulfilment of the law.

It frequently happens that the Turkish authorities seize the subjects of foreign nations, *flagrante delictu*, and incarcerate them, without notifying the circumstances to the legation of the offenders. But, upon reclamation, the prisoner is handed over to his own jurisdiction, which then institutes judicial proceedings. The mere assertion or affirmation that a debt is due from one individual to another suffices to cause the arrest of the latter, according to Turkish law. The abuses of this system need not be pointed out. They sometimes lead to beneficial results, however, as will

be seen by an anecdote which will be related presently.

In former days, when foreign subjects, visiting or resident at Pera and Galata, were limited to a few respectable merchants and the crews of trading vessels, when crime was rare, and offenders were principally rayas, the different legations were induced to stretch a point to rescue their countrymen or protected subjects from the partial and uncompromising severity of Turkish law. Jealousy, carried so far as even to the rescue of the guilty, was then excusable. But the aspect of affairs and the condition of society has undergone a complete metamorphosis; and the far-lauded "Christian elements" have imported many of the worst evils of civilization. The vigilance with which Great Britain enforces the administration of justice, in the Ionian islands and at Malta, drives from our Mediterranean possessions a multitude of vagabonds and desperadoes, who take refuge under English protection within the Ottoman territory. The subjects of foreign nations now amount to a numerous and formidable body—formidable from their iniquity. Pera and Galata are overrun with outcast Italians, reprobate Ionians and Maltese, dissolute Hellenic subjects, vagabond Sclavonians and Wallachians, Germans of many nations, but mostly of similar worthless character, and, lastly, with Perote and Galata Greeks, the most profligate and abandoned race of people on the habitable globe.

Scarcely a day or night occurs without some atrocious crime being committed. The Turkish police, notwith-

standing its inefficiency, has repeatedly discovered traces of organized gangs of forty or fifty brigands, the refuse of other lands, and apprehended malefactors belonging to them. All desire or inducement on the part of legations to screen offenders is therefore at an end. So far as the absence of unity, and of a combined system of judicial administration will admit, the generality of legations readily aid each other in bringing offenders to punishment, and they are for the most part enabled to effect their object without any essential deviation from the acknowledged principles of international or common law.*

This interchange of equitable proceedings, honourable to the character of the countries represented, is strictly maintained between all legations, excepting that of England. From the defect of the law, as regards the ambassadorial and consular powers, our authorities are unable to enforce justice themselves, and are consequently less entitled to expect it from others. This is not the fault either of English ambassadors or consuls. Urgent remonstrances upon this subject were repeatedly made by Lord Ponsonby, backed by lucid and pressing reports from our consul-general, Mr. Cartwright, whose long experience and intimate knowledge of the question gave the greatest weight to his opinions.†

• Among other crimes now commonly practised at Pera is that of child-dropping. This inhuman act is practised to great extent by the profligate Greek women of Pera suburbs. Many instances occurred during the autumn and winter of 1841 and 1842, and the infants were invariably recognized as Christian offspring.

† It is a poor compliment to speak of Mr. Cartwright in a note. But

The defects of the system, and the pressing necessity for reform, were placed in the strongest colours before government. The law, as it stood, was declared to be nugatory—an encouragement to, rather than a restriction upon, crime—a medium for indisposing other missions to co-operate in bringing offenders to punishment, instead of being an inducement to them to aid in the general suppression of crime—a slur upon the character and dignity of England; and a constant source of annoyance and embarrassment to the British resident authorities, who, though charged with the most serious responsibility, are deprived of all positive means of carrying out the duties imposed upon them.

For instance, supposing—a case which often occurs—that one British subject should perpetrate murder, or commit other felonious acts prejudicial to another, and supposing that complaint be made to the English chancery, of which our consul-general is director*—upon this, the culprit is arrested, if possible, and thrown into prison, on the consul-general's personal responsibility. Depositions are then taken, witnesses are heard, the affair is patiently investigated, and, if the crime be proved, a *pro formâ* verdict of guilty is recorded.

it is impossible to mention his name in the text, without observing that, to the most consummate knowledge and zealous practice of his official duties, he adds the most noble and impartial hospitality, and shows the most patient and courteous readiness to serve his countrymen of all classes, no matter whether they be brought to his notice for purposes of business or as idle travellers.

* The French, Austrian, and other chanceries are immediately connected with and under the control of the chiefs of their respective missions; that of England is under the exclusive responsibility of the consul-general.

But what follows? The ambassador has no power to direct the law to be carried into effect by means of his own agents; nor is he authorized to deliver over the prisoner to the Turks, either for death or permanent incarceration, even supposing them to be willing to undertake the office of executioners or jailers. Nothing remains, therefore, but to send the accused with the depositions to Malta or to England. But the Maltese courts declare themselves incompetent, and either liberate or send back the prisoner; and English tribunals do not adjudicate upon documentary evidence. The consequence is that, unless witnesses proceed to England, criminals must be liberated at Pera, or sent to be liberated at home, for want of legal testimony. They have then their action at law against the consul-general for illegal arrest. This is not only an encouragement to the evil-disposed, but a check to the consular authorities in their efforts to administer justice.

The consequence just mentioned almost invariably occurs: firstly, because the chancery is not armed with powers to punish; and, secondly, because it is hardly to be supposed that principals or witnesses will undergo the expence of a voyage to and residence in England, in order to seek justice in an English court; which court may condemn the offender, but cannot award them an equivalent for loss of time, derangement of business, and the many inconveniences attendant upon an absence of several months.*

* The recent trial and conviction of a Maltese, sent to England for murdering a Dutch subject at Smyrna, proves that British tribunals hold

Supposing, on the other hand, that crimes of the above nature are committed by British subjects upon the persons or properties of those of foreign nations, or, vice versa : in the first instance, the results are precisely similar ; in the latter, other legations show less disposition to punish criminals under their protection than they would do were reciprocity insured.

A bill having for its object the better administration of justice by British authorities within the Sultan's dominions, did, I believe, pass the House of Commons, in the 5th of William IV. By this the Crown was empowered to direct the Privy Council to devise means for remedying the evils so justly complained of. But this bill, resulting from the representations of Lord Ponsonby and of Mr. Cartwright, has hitherto remained a dead letter. The subject was again revived by Sir S. Canning, in 1842. That ambassador, always active and zealous in the discharge of his duties, and not less eager than his predecessor to watch over the interests and honour of his country, will not probably abandon the subject, until the crown lawyers have suggested measures that may diminish, if they should not entirely remove, the vices of existing laws.

This is the more urgent, from the vast increase of British subjects, and the augmentation of crime in various parts of the Ottoman empire. It is a deplorable

themselves competent to try these causes, but it is no diminution of the evil. Were all criminals guilty of capital offences or misdemeanors to be sent home, the expence would be enormous, and it would be impossible to procure witnesses, unless original depositions were received as evidence, as is the case with Russian and Neapolitan subjects.

fact that half these crimes are committed by or charged to the Queen's adopted subjects, who, well knowing that eventual impunity is their privilege, are not restrained by fear of retribution, which operates as some check upon other foreigners. One plan ought to be adopted forthwith, namely, that of investing the consul-general at Constantinople with such full powers as are granted to our police magistrates in London, or, if possible, to magistrates at quarter-sessions. He would then be able to dispose of a multitude of minor correctional cases, which now pass unpunished, to the constant scandal of all other nations. The delegated power might be arbitrary and inconsistent with our constitutional habits, but the evil requires extra-judicial measures.

It would be easy to specify numerous cases of crimes, committed almost openly by British subjects, which have remained unpunished from the vicious nature of the law. One example will suffice.

A Tuscan subject, proprietor of the Hotel de Bellevue, where I resided, opened his large rooms for a masked ball during the carnival of 1842. Whilst attending to his business, an individual disguised with mask and domino, but known to be a Maltese of desperate character, with whom he had a misunderstanding, approached, drew forth a knife, plunged it into the Tuscan's face, and was about to repeat the blow, when bystanders interposed. He succeeded, however, in escaping, declaring, as he fled, that he would complete his work at some future period. A report of this daring and premeditated act having been communicated to the Tuscan Chancery,

application was made, in due form, to that of England. The depositions of the wounded man and witnesses were correctly drawn up, together with a description of the offender's person, his name, and place of abode.

The Tuscan Chancery, not being entitled to lay hands upon a British subject, demanded this act of justice from that of England. But the latter, deeming it, most probably, useless to arrest, when it had not power to carry out the law, showed no disposition to proceed with vigour. In short, after sundry attempts on the part of the wounded man to obtain justice, the affair was dropped, although the Maltese was seen daily before the hotel door, braving his intended victim, and defying the two legations.

The facility with which arrest for debt is effected among the Turks, and the deplorable state of their prisons, have been alluded to. I will close this chapter with an anecdote upon this subject, of which the grand vizir, Izet Mehemet Pasha, the valiant and incorruptible defender of Varna, is said to have been the hero.*

Reports having reached Izet Mehemet that debtors and other captives confined in prisons were subjected to harsh treatment, and defrauded of the food and allow-

* When Yousoof Pasha consented to surrender Varna to the Russians, Izet Mehemet, then second in command, refused to sign the capitulation. He offered to defend the place to the utmost, with the troops under his orders; but, this being overruled by his superior, he embarked a portion of the garrison, and proceeded to Constantinople, where, upon his arrival, he was made grand vizir by Sultan Mahmoud. He was subsequently dismissed, and appointed pasha of Angora, where his severity produced

ances granted by government, he resolved to ascertain the truth. Knowing, however, that he could not entirely trust to the reports of subordinates, or effect his object by visiting the prisons officially, he bethought himself of a stratagem, by which he might obtain admittance into a jail, and verify facts by taking guardians and prisoners by surprise.

Following the example of many predecessors in office, Izet Mehemet disguised himself with a large turban and flowing robe, and, sallying forth a little before dusk, entered a coffee-house in the quarter called Zindan Kapoosy, (Prison gate).

Ere long a Turk, whose dress and appearance denoted great poverty, entered, and, seating himself close to the vizir, called for coffee and a narguilla, the accustomed solace of rich and poor. Having entered into conversation with this man, and ascertained that he and his family had been reduced to distress through fire, sickness, and other misfortunes, Izet Mehemet addressed him, saying, "Your house is destroyed, and persons dear to you are in great want : should you not rejoice had you wherewithal to feed and clothe them?" "Allah ! Allah ! you might as well ask whether I say my five prayers,"

great discontent. He afterwards served in Syria, whence he was removed, from an impression that his uncompromising character would injure the interests of the Porte in the Lebanon. He was re-appointed grand vizir in November, 1841, and was again dismissed in August, 1842. He was then appointed pasha of Adrianople, and remained there until Russia triumphed in the Servian affair, in May, 1843, when he was banished to Rodosto, to make room for Reschid Pasha, honourably exiled in his place at Adrianople. Reschid, feigning ill, refused to proceed to his Pachalic, and was at last reappointed to Paris. Izet remains in exile.

replied the other. "Well then, plenty is at your disposal," rejoined the vizir: "here is a purse (500 piastres) in gold. Render me a slight service, and the money is yours without bond or receipt."

"God is merciful and bountiful to the humblest of his creatures," ejaculated the poor man; "but dry bread, honestly gained, is more grateful to the palate than smoking platters procured by impure means. Let me know what service you require." "A mere affirmation. Twenty words," answered the vizir. "Words cost little," said the man: "when true they bring blessings, but when false they entail fiery punishments. Last Friday I went to Yeny Djamy to prayer, and" "I do not care the husk of a fig where you went last Friday!" exclaimed the Pasha impatiently. "See! here is the gold—your family is starving—comply!"

"Gently! gently, Effendy! I am not going to sell my words like a blind beggar. What do you require of me?" replied the other. "Look!" answered the vizir, "there is the koulook, (guard-house), come with me. As we pass, enter, affirm that I am your debtor, and the cause of your misfortunes. Call upon me to pay. If I refuse, demand my arrest according to law. The gold shall then be yours, and Allah will reward you for a good act." "What dirt are you cramming down my throat?" rejoined the honest man. "A good act, forsooth, to affirm a falsehood, and cause myself to be punished now and hereafter for perjury! No, no! God forbid! Carry your money to some other market. I will have none of your Satan's coin." "Then you are

a braying ass, and will repent it," answered the vizir, becoming more pertinacious in proportion to the man's resistance. "Your children are crying for food and raiment. You have not wherewithal to give a dog a crumb. Whilst you are smoking and drinking coffee, your house is mourning. With a few words you may relieve them. Comply, then. I swear by the Prophet's soul that no harm shall befall you."

"What is your object?" inquired the poor man, eyeing the gold, and thinking of his wife and children. "I wish to go to prison. It is my kief," rejoined the vizir. "To prison! Allah! Allah! This poor fellow must be mad. It would be a charity to put him in safe keeping, and take care of his money until friends are apprized of his condition," ejaculated the needy man. Then he added aloud to the vizir, "Since imprisonment is your fancy, I have no objection to gratify it, Effendy. But, by my soul, and by yours, I must tell you, that if a madman sets foot in such a place, it will render him incurable, and should a sane man enter he must inevitably lose his wits." "That is my affair," rejoined Izet Mehemet. "Here is the purse. Come."

Upon this both left the coffee-shop, and, as they passed the guard-house, the Vizir's supposed creditor walked up, and offered the salutation of peace* to the Yooz

* Salâm-ul-aleik 'um (the salute of peace be with thee), to which the correct reply is the inversion of the phrase. This welcome is derived from the Prophet. After his return from the mountain, the same probably that did not think fit to move to meet him, and whereon he had his first vision of Israfil, he was saluted by choirs of angels shouting forth, "The

Bashy (captain), who was seated upon a low rush stool under the portico, his rosary in one hand and his pipe in the other, watching the two slipshod sentries standing before him, one of whom leaned listlessly against the wooden column with one arm slung in his cross-belt, whilst his comrade stood with his left hand thrust into his pocket, and the right engaged in conveying the remnant of a pickled cucumber into his mouth.

“Do you see that man limping along the street, my agha?” said the creditor, pointing to Izet Mehemet, who still suffered from a wound in his foot received in Syria. “Avet (yes)! a most ill-looking fellow,” replied the captain. “Well! he is the cause of ruin to me and mine,” continued the other. “He is my debtor, he owes me eight—ten—God knows how many purses. I have long sought him. He is a bad man. All people in his mahal (quarter) cry shame upon him. Let him be seized and made to pay.” “Inshallah (please God), that will I. Run, run, my sons!” exclaimed the officer, to the soldiers near him. “Run, Achmet! run, Moostaf! run ye snails, and seize that limping, hawk-nosed pesevenk, now passing the halwagee’s shop, and bring me ten paras worth of halwa as you return.”

The soldiers having obeyed, and brought the vizir and the halwa to their officer, the latter exclaimed, “Oh you

salutation of peace be upon thee, O prophet of God!” The commencement of this invocation was thence adopted as the friendly greeting between the Prophet’s disciples, and it is therefore considered irreligious to interchange it with infidels. The usual compliment on meeting between Osmanlis and Christians is, Sabbah siniz khair olsoon (Good morning to you.)

worst of men. You are caught at last. You are a scandal to your quarter. All men say so. You owe this most worthy fellow eight—ten—God knows how many purses. Is that true, or false?" "I do, or I do not!" replied the vizir. "Allah, that means you do," rejoined the officer. "You have said it," retorted the vizir. "Oh, you most unblushing breeder of ruin to honest men! will you pay?" demanded the captain. "Yok (no)," laconically rejoined Izet Mehemet, throwing up his chin and striving to conceal a smile. "Ah, ah! you make light of other men's misfortunes, do you!" exclaimed the captain. "Oh, man without faith or bowels, you deserve a bad end. You must go to prison. Here, djanum, (my soul)" added he, calling to a sergeant, "take this man straight to prison as an incorrigible defrauder and bankrupt."

The vizir, aware that this was an abuse of power, and that he ought first to have been conducted to the police, and thence to the judge of the quarter, was not sorry to escape the intermediate ceremonies, so he readily followed the soldiers, and in less than five minutes was admitted into the prison at Zindan Kapoossy. Here the artificial creditor whispered in the vizir's ear his name and place of abode, and said, "I will take five piastres of your money, the rest I will deliver to-morrow morning to the Imâm of the nearest mosque, so that he may look for your friends, and seek to keep your brains straight." They then parted, and the vizir was thrust into a large cell, after refusing to pay for a separate chamber. Here he found himself in company with about twenty persons,

some debtors, some common felons ; and with no other convenience than a broken pitcher for ablutions, and a rotten mat for his couch. He lost no time, however, to ask questions of his fellow-prisoners, and soon learned sufficient to corroborate the evil reports of the prison discipline.

Presently the turnkey entered to extinguish the light and lock the door, upon which the vizir said, "Sunset prayer is over. It is supper time. I am hungry. Bring me food !" "Food !" echoed the other, laughing. "We have no food for those that do not pay." "Where is the prison allowance, the bread and soup granted by the Sultan's bounty?" asked the vizir. "We know nothing of the Sultan's bounty here," replied the other. "Go, go, I have other business to attend to." "Since you withhold that which the law allows," answered Izet Mehemet, "here is money ; take these sixty paras, and buy me an oka of good bread and some fresh water." The man upon this took the money and departed.

In course of time he re-appeared, bringing some coarse bread and a small pitcher of water, which he set down on the floor, and was about to withdraw, when the vizir exclaimed, "How is this? I gave you money to purchase an oka of fine bread and pure water. You have brought me half the weight in bad bread and worse water: where is the change?" "Do you think that we are placed here to run of errands gratis !" answered the turnkey : "by my head, you are mistaken. You have your fair value, deducting baksish. Go, go ! you are a

most exigent customer." He was then about to shut the door, when the vizir exclaimed, "Stop, stop! rascal! Is this the way that you and your fellows plunder the Sultan, and oppress prisoners?" "No words, no words," rejoined the jailer, lifting up his coorbash (bull's hide whip). No words, or you shall eat this."

The vizir now lost all patience. His eyes flashed fire, his nostrils were distended, and he stood for a moment, grim with rising passion; then, springing forward, he tore open his coat, disclosed the rich diamond nishan of office, and, with a voice of thunder, exclaimed, "Where is the governor? Where are the other scoundrels, his servants? By your souls, you shall learn what it is to disobey the Sultan and to oppress the unfortunate!"

To describe the terror of the turnkey, or the astonishment of the other prisoners, on seeing before them the redoubted sadrazan,* would be impossible. The former threw himself upon his forehead, crying out "Aman! Aman!" (pity — mercy); whilst the others folded their hands in respectful silence, after the usual show of homage. The vizir, in the mean time, kicked up the turnkey, bidding him summon all the officers and guardians of the establishment, as well as his own kavasses, who, as usual, had followed at a distance, and were waiting outside; then, half-exhausted, he seated himself on a rag-

* The Turkish title for the grand vizir is *sadr-azem*, corrupted into *sadrazan*, and meaning "seat of elevation." He is addressed by the Sultan, publicly, as "my faithful vizir—my absolute lieutenant." The first vizir was created by the Abasside kaliph Abdallah I. A.D. 756.

ged carpet, offered to him by one of the prisoners. In a few seconds, the governor and his servants made their appearance, and with them the vizir's attendants.

After eyeing the trembling group for a few seconds, Izet Mehemet rose, and desired to be conducted through every part of the building. Having made his inspection, and ascertained the cruelties and malversation practised by the jailers, he ordered warm food to be prepared for each captive, at the governor's expence, and then directed all the beds, carpets, and mats of the latter and his servants to be distributed among the prisoners. This being done, he commanded that each turnkey should receive one hundred strokes on the soles of his feet, and sent the governor to the bagnio.

On the following morning, before going to the Porte, the vizir commanded the yooz bashy, who had consigned him to prison informally, to be broken for abuse of power, and then summoned his supposed creditor. The latter was soon found. The honest man, supposing Izet Mehemet to be really mad, had deposited the money in the hands of an imâm, and left word where he might be found, and where he had placed the maniac. His surprise and alarm may therefore be imagined when he was ushered into the presence of the sadrazan. After enjoying his confusion a short time, Izet Mehemet said—"Well, Ali Reza, you see that I am as good as my word. Rise—your face is whitened! You have suffered from imprisonment. You have felt its miseries, and are therefore a fit person to show mercy to others. You are appointed governor of Zindan Kapoossy, in the place of the bad

man whose misconduct was detected through your intervention. Go."

Such is the story, as it was related by a person well acquainted with Izet Mehemet Pasha. If true, this is not the only instance of that severe, but impartial, vizir's endeavours to chastise abuses and to reward honesty.

Mention having been made of our embassy, I will add a list of British ambassadors, from their first establishment. The interregnums of *chargé d'affaires*, or ministers plenipotentiary, are not included. Some dates are also left out, owing to omissions in the official papers whence they are extracted.

Reigns.	Ambassadors.	Dates of appointment.
Elizabeth.	Sir E. Harebone.	1581
Ditto.	Sir E. Barton.	
James I.	Sir Thomas Glover.	1602
Ditto.	Mr. Paul Pindar.	1612
Ditto.	Sir Thomas Roe.	
Charles I.	Sir Peter Wyche.	
Ditto.	Sir Sackville Crowe.	
Ditto.	Sir Thomas Bendish.	1646
Charles II.	Earl of Winchelsea.	1660
Ditto.	Sir Daniel Harvey.	1766
Ditto.	Sir John Finch.	1672
Ditto.	James Lord Chardos.	1680
James II.	Sir W. Trumbull.	1686
William & Mary.	Wm. Hussey, Esq.	1690
Ditto.	The Lord Paget.	
Ditto.	Sir James Rushout.	1697
Ditto, & Anne	Robert Sutton, Esq.	1700

Reigns.	Ambassadors.	Dates of appointment.
George I.	E. W. Montague, Esq.	1716
Ditto.	A. Stanyan, Esq.	1717
George II.	Earl of Kinnoul.	1729
Ditto.	E. Faulkener, Esq.	1735
Ditto.	Sir J. Porter.	1746
George III.	John Murray, Esq.	
Ditto.	Sir R. Ainslie.	1778
Ditto.	Sir R. Liston.	1793
Ditto.	Earl of Elgin.	1801
Ditto.	W. Drummond, Esq.	1803
Ditto.	C. Arbuthnot, Esq.	1804
Ditto.	Sir A. Paget.	1807 & 1808.*
Ditto.	Sir R. Adair.	1809.
Ditto.	Sir R. Liston.	1811.
George IV.	Lord Strangford.	1820.
Ditto.	Sir S. Canning.	1825.
Ditto.	Sir R. Gordon.	1829.
Ditto.	Sir S. Canning.	1832.†
William IV.	Lord Ponsonby.	1833.
Victoria.	Sir S. Canning.	1841.‡

The following story is narrated of one of the above excellencies, which shews that our ambassadors in former days were little disposed to favour proselytism.

During the mission of the Earl of Winchelsea, in 1663,

* Special mission.

† Special embassy.

‡ The above list gives the dates of appointment, and, consequently, the number of years' service at the Porte, There may be some trifling inaccuracies, which I should not regret to see rectified.

a Quaker came to Constantinople with the goodly intention of converting the Osmanlis, and more especially the reigning Sultan Mohammed IV. The worthy man, full of confidence and enthusiasm, commenced his mission by boldly preaching in a mixture of English and Latin in the streets, where he collected crowds, who mistook him for a Frank dervish, or story-teller, and regretted that they could not understand either his words or his object. This was permitted three or four times, until, at length, the police having discovered the latter, he was seized and lodged in the lunatic asylum.

Thence the poor Quaker contrived to send a letter to the ambassador, who lost no time in demanding and obtaining his liberation. The earl then summoned him into his presence, with the intention of mildly pointing out the danger and inutility of his attempt. The Quaker accordingly made his appearance, as customary, with his hat on. Upon this, some one of my lord's gentlemen bade him recollect where he was, and advised him to uncover in the presence of the king's representative. To this the Quaker demurred, whereupon the earl, who happened to hear what was passing, advanced, and calmly observed, "The Turks were perfectly right; this poor man is evidently mad; let him be bastinadoed."



SEBILJEE (DERVISH WATER-CARRIER.)

CHAPTER VI.

MARKETS, CORPORATIONS, AND GUILDS.

Opposite to the place of execution, in the fish-market, is the city gate, called Balyk Bazar Kapoossy. The lateral street to the west, before entering, conducts to one of the numerous poultry-markets, and that to the east to a variety of bazars and markets parallel to the harbour. Passing under the above gate, and leaving

upon the left the western entrance to the splendid Yeny (new) or Valida Djamessy, erected in 1665 by Terkhan Sultana, mother to Mohammed IV., we find ourselves at the north-east entrance of Missur Tcharshussy (Egyptian market).

This building, originally erected of wood by Suleiman I., in 1560, was finally constructed in masonry by Achmet I., in 1609, after repeated destruction by fire. It contains one long street, furnished on both sides with slanting shopboards. Its length is one hundred and forty, its breadth twenty, yards. The roof is arched, and lighted by windows pierced in the curves. The walls are massive, whitewashed within, and tricked out, as is the general custom, with brown stripes and compartments. The whole is airy, cool, and well adapted for the purposes of the dealers, who are all attarjee (druggists) and, with few exceptions, Osmanlis.

The figure over the eastern internal entrance, somewhat in the form of two Qs, the right one inverted, represents the *wau* or *waf* of the Arabic alphabet. This letter is a mystic condensation of the Arabic Yahowa (O! Almighty), the Yahovah of the Hebrews. The exact pronunciation of the four letters which constituted the Hebrew word usually pronounced "Jehovah" has been lost, because the vowel points have not been preserved. The Jews, consequently, applied the vowel points of Adonai (God) to these four letters, and made the word Yahovah. The final letter, which is interchangeable with *wau*, and the third letter *waf* were

written, especially in the Chaldean dialect, with the vowel point of Adonai. Hence the probable origin of the two *waus*, which are constantly employed by Mussulmans as typical of the divinity. This is the more probable, as it is well known that Mohammed and the early followers of Islam borrowed many religious names from the Chaldeans.

The double *waus*, which, thus abbreviated, also mean Hou! (Him! the Almighty!) will be seen traced in black or gold characters on many mosques, fountains, and tombs. It will be especially remarked, in gigantic characters, upon the external face of the mausoleum of the celebrated Khairuddinn Pacha (Barbarossa), which fronts the sea, a little northward of Beshiktash. The mystical meaning of these characters is not generally known to the Turks themselves. I am indebted for the explanation to Achmet Wefik Effendi, third dragoman to the Porte, and one of the most, if not the most, promising and enlightened of all rising gentlemen in the Turkish empire. The above-mentioned mystical and ornamental symbol appears to have escaped the notice of former writers.

The Egyptian market derives its name from the merchandize there exposed for sale, being originally imported from Egypt, or from India and Arabia through that province. The shops are not separated by partitions, so that nothing impedes the view from one end to the other. These shops have a frontage of from ten to fourteen feet, and a depth of ten. A central alley thirteen feet broad divides the two sides. The shopboards are backed

by a small open space approached by narrow steps. There sits the master upon a divan, and at his feet his shopboys. Behind are recesses, or chambers, to which the proprietor retires to say namaz. Here also he keeps some of his choicest articles, such as sandal and aloes wood, or ambergris, as well as his strong fire-proof box, sunk in a well of masonry under the floor.

These receptacles are to be met with in almost all large shops and in the chambers of khans. Drawings or models of ships, mashallahs or pious sentences, framed and glazed, with here and there a fantastic birdcage or ostrich-egg, adorn the walls, or are suspended from the projecting wooden cornice of each stall. Among these ornaments may also be seen a representation of the mystic animal Ahoua—a lion's body with a woman's head and bust, the syren of Turkish fable. She is supposed to have such powers of fascination as to avert the effects of the evil eye. With the exception of the cornices and supercumbent boards being carved and painted in gaudy colours, the above are the only ornaments to shops. The latter never exhibit any outward artificial emblems of their contents, or of the proprietors' names. The former are, in fact, not required, as all goods are open to view, and the Turks are much of the opinion of the French moralist, who says, "*Le nom ne fait rien à la chose*," a thought more purely rendered by Saadi: "Tartar musk does not derive its essence from its name, but from its own fragrance:" and still more poetically by Shakespeare: "That which we call a rose, by any other name would smell as sweet."

When business is terminated, a large board, attached by hinges to the overhanging cornice, is let down so as to cover the upper space and inward shop. A piece of coarse cloth or carpet is then thrown over the goods in front, and suffices for protection. The doors being closed at third prayer, and the interior patrolled until dawn by watchmen, robbery need not be apprehended. Neither merchants nor shopmen sleep in the market, nor is light or fire permitted; it is even against rules to smoke. The administration of this market, as well as that of the *bezestans*, and of all other closed and distinct places of sale, is confided to *syndics*. The property, that is, ground, buildings, and stalls, are unalienable, being placed under the guardianship of the church, and thus made *wakoof*; an explanation of which institution will be found hereafter.

The druggists, and indeed all persons connected with the medical art, pay great reverence to the memory of Lockman, Galen, and Hippocrates; but Sunun, a celebrated herbalist and physician to the Prophet, eclipses the merits of all others, and is revered as their patron saint.

The articles exposed for sale in the Egyptian market include all natural and many artificial productions required by apothecaries, perfumers, and dyers. The most conspicuous are, *mastaky* and *zamsky* (gum-mastic and arabic), *surmeh* (antimony and gallnut mixed), and *khenna* (a kind of powdered clay) for dyeing hair and tinging finger-nails, which latter fashion is exploded among ladies of rank.

This may as well be kept in mind by poets and novel-writers, lest, when they describe the beauties and adornments of sultanas, odaliks, and damsels of higher degree, they should fall into anachronisms. None but the lower orders or slaves now indulge in this disfigurement, at least in the capital. The purest khenna is imported from Mecca, and is sold in small leathern bags tightly stitched, at from five to eight piastres the oka. A good-natured mevlevy dervish, who sits at the western entrance of the flax-market, is celebrated for selling the finest quality, which he purchases from pilgrims, who generally provide themselves with these and other articles of commerce in Arabia, with a view of paying a portion of their travelling expenses.

Sandal and ood-agadgy (sandal and aloes-wood); kargha beuken (nux-vomica); bal-moomy (bees-wax); djeva (quicksilver); demir-Indy (tamarinds); ravend (rhubarb); karankunlak and misk (for perfumery); anber (ambergris), for pastilles; soonguer-tashy (pomice-stone); afiun (opium); borak (borax); shab (alum); khaskhash-bashy (poppy-heads); gulab (rose-water), of exquisite flavour; dartchin (cinnamon); zenjyfel (ginger); chuyian (soap-wood); kebrety (sulphur); ada-soghany, a liliaceous bulb, used medicinally; ayak-tashy (footstones), a hollow composition made of a peculiar kind of Egyptian clay stained black: these are oval-shaped, with a projection to pass between the fingers on one side, and flat and indented on the other; they are used, as the name indicates, for friction, and are regarded as specifics against corns and indurations of the feet.

Add to the above articles spices, seeds, roots, dye-woods, and minerals and colours of every denomination, and an idea may be formed of the contents of this neatly-arranged and picturesque bazar. Its magnitude, the abundance and variety of goods, the order that reigns on every side, and the respectability of the dealers, render it one of the most original and interesting sights in the city; it serves to refresh the senses and to dispel the unfavourable impressions caused upon first landing.

The druggists are mostly men of some education, more or less acquainted with Arabic and Persian, tolerable accountants, and well versed in their trade. The shop-boys can all read and write. They are generally instructed in the first rudiments at the mektebs (elementary schools) attached to mosques or libraries. Now and then Fortune smiles upon these lads in a most propitious manner, as may be exemplified in the history of the present grand marshal of the palace, H. E. Riza Pacha. We will give the story as related to us by one conversant with the subject.

The late Sultan Mahmoud, chancing one day to ride through Missur Tcharshussy, reined in his horse before a well-stored shop under the north-eastern entrance. Seeing only a youth of fourteen in attendance, the monarch, pleased with his appearance, entered into conversation, and received such sprightly and apposite replies, that he ordered his purse-bearer to bestow money upon the boy, and then directed a confidential attendant to make inquiries into the character and condition of the father, who was at prayer in the adjoining mosque. Satisfac-

tory information having in due time been conveyed to the Sultan, he sent to the father, saying that he desired to take charge of the son's education, and thus perchance open for him the path of honours and distinctions.

Such an offer could not be rejected. Young Riza was therefore removed to the academy at Galata Serai, then reserved for the instruction of the imperial *itch-oghlan* (pages).* There he continued until he was of an age to perform his duties at the palace. From that time his fortune was assured. Active, intelligent, and discreet; patient, supple, and "complaisant," as his name indicates, he became an early adept in all the arts and intrigues requisite for an eastern courtier. He could hear as though apparently deaf, see as if he was blind, and speak as if his tongue was merely granted to produce an echo of the Sultan's commands; yet, while he minutely watched the wink and will of his master, he never for an instant forgot his own interests. Ere long he rose from page to equerry (*silooshar*), and from equerry to chamberlain (*capidgy-bashy*). After this he was appointed *moosteshar* (private secretary or counsellor) to the Sultan, with the rank of bey and the privileges of a *mabainjee*.†

* Literally private youths. They commenced their service about the age of eighteen or nineteen.

† The *mabain* is a portion of every palace and great mansion, reserved for intimates. The word, properly speaking, means "a place between," as the *mabain* is between the *salamlyk*, or general receiving-rooms, and the harem. The imperial officers entitled to the privileges of the *mabain* are few. They may be compared to those of the French regime, who enjoyed the honour of the "*petite levée*," or *petites entrées*.

Fortune, backed by adroit conduct, did not desert Riza Bey upon the death of his first benefactor. He had also won the good graces of the present Sultan by various acts of complacency, and, if report be true, by bravely standing between the prince and his incensed parent, when some boyish offences had excited Mahmoud's wrath. An instance of this may be found in the following anecdote, related to me by an intendant of the imperial gardens of Beglerbey.

Pointing to the large marble-fenced basin in the lower garden, immediately opposite to the ground-floor windows of the mabain, the intendant said, in a low voice, "Our present effendi,* on whom be increase, nearly lost his life in that shahdirwan (stone or marble reservoir)."—"How so? or how was he saved?" asked Mr. Brown, the United States chargé d'affaires.—"By the present serai-mushir," replied the other. Upon being further questioned and encouraged, perhaps by the expectation of an additional bakshish, he continued: "It chanced one day that Sultan Mahmoud fell into a violent passion with the shahzadeh, then about five years old, and, seizing him by the waist-girdle, threw him into that reservoir, forbidding all present, on their heads, to approach. All the attendants looked aghast, and their hearts bled, but no one dared move, save Riza Bey. He, disregarding the Sultan's choler, sprung into the water, and, bear-

* In speaking of the Sultan, his subjects generally call him effendi miz (our lord or master), which is thought more respectful than padishah or unkhiair.

ing out the prince, threw himself and his royal burden at the Sultan's feet."—"What said the Sultan?" inquired Mr. Brown. "For a moment," answered the intendant, "he looked at Riza Bey with that piercing gaze, which no man could encounter without trembling. I expected to have seen the bey's head fly from his shoulders; but, in lieu of that, the Sultan stooped, and, gently pinching his servant's ear, said, 'Let no man take away a life that God has given. It was well done, Riza Bey. Go, hasten! the boy may suffer.' Thereupon both saviour and saved kissed the Sultan's foot, and Riza Bey flew to conduct the shahzadeh to the harem gate. I was standing behind those lemon-trees upon the upper terrace, and saw what passed."

To those acquainted with oriental history this anecdote will not appear improbable. Frequent instances are recorded of bursts of passion on the part of sultans, whereby even their eldest sons had nearly lost their lives. Thus it is related that, when Prince Selim, afterwards Selim I., was recalled from the government of Bagdad, his father, Bajazet II., no sooner saw him enter than he rebuked him in violent terms for certain supposed offences. This produced a sharp reply, whereupon Bajazet sprung forward, and would have stabbed him to the heart, had not the prince instantly fled. Bajazet, thus baffled, ordered him to be seized and bastinadoed—an order immediately executed, and continued until eight sticks were broken on the royal sufferer's feet.

It is to these sticks that the pleasant bay and grove of Tchibookly, opposite to Yenikouy, is said to owe its name.* At that period, the Sultan inhabited a summer palace at this spot, and the punishment took place in the garden, in the presence of the prince's tutor. The latter, tenderly attached to his young charge, preserved and forthwith planted the instruments of torture, which, being carefully tended, took root, and in due time became stately trees.

Selim subsequently approved of the spot being designated Tchibookly, in commemoration of his tutor's affection and his own suffering; but the indignity to which he had been subjected, by command of his father, does not appear to have softened his heart towards his own son. Chancing one day to be flatly, and, as he thought, disrespectfully contradicted by his son Suleiman, afterwards the Magnificent, Selim forthwith directed him to be strangled by the bostanjy bashy. The latter, more merciful, however, than the parent, concealed the prince in an old ruined tower near the Bosphorus, which stood nearly upon the site recently occupied by the barracks at Koolly Baghtshessy (tower-garden.) The worthy bostanjy was in due time well repaid for this dangerous act of humanity; for in the course of two years Selim's other sons all died, and he repented him deeply of his cruelty. Seeing this, the bostanjy threw himself at his master's feet, avowed the truth, was gladly pardoned, and richly rewarded. When Suleiman came to the

* Tchibook means a stick; thence the name given to pipes, of which the stick forms the most essential portion.

throne, he conferred additional honours upon his saviour, and directed the tower in which he had been concealed to be rebuilt, and surrounded with beautiful gardens and plantations. Thence its present name of the Tower Garden. The noble plane-trees now growing there are said to have been planted by the hand of Suleiman himself.

The following example is also narrated of the violence of sultans towards their children. Sultan Ibrahim, whose debauchery and addiction to wine are proverbial, happened one afternoon to have carried his excesses so far, that he fell to dancing and capering about the room in a most unseemly manner. His eldest son, Prince Mohammed, was among the astonished spectators. Seeing this, Ibrahim called out and bade him join in the dance, to which Mohammed replied :—" Does the Sultan think me a drunkard, or a madman ?"—" No," retorted Ibrahim ; " but it is evident that the Shah Zadeh takes me for both." Thereupon the infuriated and drunken Sultan drew forth his dagger and stabbed his son in the face. Ibrahim was about to repeat the blow, when the prince's mother and her women interfered, and hurried him bleeding from the chamber. The mark of this act of violence was visible on the cheek of Mohammed IV. all his life.*

Abdoul Medjid, than whom no one possesses more amiable or generous qualities, did not forget the service

* One might imagine that the young prince had learned the old Latin adage :—

" Nemo fere saltat sobrius nisi forte insanit."

rendered him by Riza Bey. The secretary of the father was confirmed in office upon the son's accession. Ere long also Riza was raised to the rank of pasha, and, the post of grand marshal falling vacant, he was appointed to that dignity, with the rank of mushir.* He is said, however, to be somewhat indebted for these honours to the countenance of the sultana mother, in whose eyes he found more than ordinary favour.

This fortunate functionary, the most powerful and influential man in the empire, is now marshal of the imperial guards and palace, Pasha of Broussa, (a sinecure) and, in fact, the *alter ego*, if not superior in influence to the Sultan himself. He is about thirty-eight years of age, of middle size, and good figure. His countenance, though languid and serious, is pleasing and expressive. His eye is bright and intellectual, and his manners remarkably courteous. But, like almost all Osmanlis enjoying great power and affluence, his person shows the effect of over-indulgence, and bears symptoms of premature old age.

Riza's wealth is great; his passion for money still greater. Numerous stories are narrated of his thirst for this, the principal medium for acquiring and retaining power, but he is a man of expensive and not saving habits, and, if he receives with one hand, he liberally dispenses with the other. His political sentiments, no

* Mushirs are of two kinds, civil and military. The former has no equivalent in our hierarchy, but is similar to the rank of state and cabinet minister in Germany. The latter corresponds with the grade of Field-Marshal.

matter what may be his diplomatic assurances, are anti-reformist, and ultra-Turkish. This, amply proved to the disappointment of those envoys who recently trusted to his oily declarations, has gained for him the support of the oolemas, and the continued favour of the Valida Sultana, who has shown herself hostile to the abrupt system of innovation attempted to be introduced by Reschid Pacha — an hostility which proves that Bezmy Allem (the world's ornament) is better acquainted with the necessities, and more intimately versed in the requisite policy of the Ottoman Empire, than those whom many foreigners hold to be its most enlightened statesman.*

Riza Pacha's talents are questioned. But, if he be not endowed with extraordinary genius, it is evident that he must possess uncommon tact, good sense, and ability. Without these three qualities, it would have been impossible for him to have retained his supremacy, or to have foiled all efforts of his numerous rivals and enemies to undermine his power. In the various changes that have taken place during the last six years, he alone has remained immutable ; or, when mutations have occurred, they have merely served to elevate or strengthen

* Bezmy Allem, such is the flowery name of the sultana mother. This lady, who is said to possess unbounded influence over her only son, the present Sultan, was a Circassian slave, presented to Sultan Mahmoud by his sister Esma Sultana, widow of the celebrated Kutchuk Hossein Pasha. Bezmy Allem is now about thirty-eight years of age, and retains a great portion of the freshness and beauty of her younger days. Her figure is tall and commanding, her eye bright and penetrating, and her expression of countenance as pleasing as her carriage is dignified and graceful.

his position, and to render him, as he now is, the great dispenser of favours and fortune throughout the empire.

Political system or foresight Riza Pacha cannot boast of. All his policy centres in himself. He never moves beyond the narrow circle of individuality. This, with few exceptions, may be said, unfortunately, to be the leading characteristic of all eminent or rather prominent Turkish functionaries. Patriotism and love of country, such as these virtues are understood, especially by us English, are almost unknown in Turkey. Few comprehend the meaning of those holy soul-exciting words; still fewer feel disposed to apply them, especially at the risk of individual prejudice. Indeed, were they so to do, they would not even receive the applause of those foreigners, who best appreciate and most nobly practise these virtues. This may be instanced in Tahir Pasha and some two or three more, who approach nearer to true patriots than any other men in the empire.

The south-western extremity of the drug market, whence young Riza was removed to become the favourite of sultans and sultanas, and the *quasi* ruler of the empire, is intersected at right angles by a broad but short alley, called Ketangelar Tcharshussy (flax-market). It extends to the right and left about eighty yards, and has exits at both extremities. Bales of ketan, (flax) kennever, (hemp) and oostupuy, (tow) are neatly piled on either side, together with samples of raw pambook, (cotton) and of manufactured articles, such as ip (cord) and sidjin (twine). The raw flax is brought from

various parts of Rومelia, Anatolia, and Wallachia, where it is now much cultivated, but the best qualities are imported with the cotton from Egypt. For this reason, these articles are placed under the same roof with other produce from that province. It is believed by this trade that the first or most successful flax-dealer was Kadijah, the prophet's eldest wife. She, it is related, speculated largely in this article brought from Egypt to Mecca. Having converted her purchase into linen, she turned her venture to good account, and is, therefore, venerated as the patroness of the flax-dealers' esnaf, (corporation).*

Von Hammer,† who has taken his description from the elaborate work of the celebrated Turkish traveller and historian Evlia, observes that the establishment of guilds dates from the most flourishing epoch of the Bagdad kaliphs. The example of Christian religious fraternities and monkish congregations suggested the idea of these associations to the "commanders of the faithful." According to popular belief, however, the first esnaf was instituted by Mohammed and his immediate successors. Each company or craft revered and still acknowledges a patron saint, as is the case with some guilds in Europe. It is worthy of remark, firstly, that Moslem tradition attributes to many of the prophets the exercise of professions and trades by which

* Esnaf is the plural of zinf, (an association). It is applied to all companies or guilds, whether of Turks or Christians. For instance, Esnafy Bezestany Atyk, (old Bezestan company); Sarafy Esnaf, bankers' association) all Armenians or Greeks.

† Constantinopolis und die Bosphoros, vol. ii.

these holy men were supposed to have been distinguished ; and secondly, that these traditions are founded more or less upon the Old and even New Testament, perverted or misinterpreted, as suited the purposes of Mohammedan theologists and commentators.

Thus we find that Adam was the first tailor, builder, and sawyer, and took his hints from swallows and beavers. He was also the first writing-master, having received the latter talent with the gift of one thousand tongues from heaven. This last, considering all things, seems to have been a superfluous gift, and is in contradiction to the miracle of Babel, admitted by Mohammedans. Hawa, (Eve) which signifies a being deriving existence from and transmitting it to others, was the first bathing-woman, in imitation of the ducks and geese of Eden. Cain, the accursed, instructed by ravens, was the first gravedigger, and Abel the first shepherd. Seth, the most beautiful of Adam's sons, was not only the first button-maker and woolstapler, but to him are ascribed the introduction of shirts and the original foundation of the kéaba. Enoch (Kannookh), admirable for his beardless beauty, and, from his learning, called Ildiss (the scientific), was the first weaver and scribe, which latter profession, according to holy writ, was exercised by Ezra, whom Moslems have converted into an ass-driver, he having miraculously resuscitated one of these animals, which had been dead one hundred years.

(Nouhh) Noah, the second father of the human race, was the first shipwright, but, by a singular caprice, the seven sleepers and their dog Katmir, which animal en-

joys a place in Paradise, are the patrons of skippers and seamen, especially of those trading to the Black Sea. There might be some excuse for adopting the watchful dog, but it is difficult to understand why the seven drowsy youths should be selected as the guardians of a profession, wherein so much vigilance is required, especially in the "bad Black Sea." The selection is typical, nevertheless, of the somnolent manner in which Turkish seamen perform their duties. Saleh, great grandson of Noah, and Hud, the son of Saleh, were the first camel-drivers and traders; Abraham was the first barber and milkman, and the first man who is supposed to have had grey hairs, or used scissors to clip his beard. Later, when commanded by Gabriel to build the kéaba at Mecca, he was recognized as the first mason.* Here Moslems have founded their tradition upon the building of the ark and tabernacle. Abraham and Hagar are also regarded as inventors of circumcision, and herein Mohammedan tradition approaches more closely to holy writ.

Ishmael and Isaac were the first hunters and herdsmen; but Moslems confound one with the other. They

* Kéaba, literally a square or cube, is the inward chapel, the sanctum sanctorum of the Mecca temple. It is supposed to have been originally founded by Seth, upon the spot where the Lord's angels spread a tent for divine worship, but subsequently rebuilt by Abraham, who placed the sacred black stone (Hadjer ul Essvad) at one of the angles. The origin of this stone, the peculiar object of Moslem veneration, is unknown. It is supposed, however, to have been first given to Adam by the Almighty, who thereon engraved the covenant made between him (the Lord) and man. It was then lost, but recovered, and given by Gabriel to Abraham.—*M. d'Ohsson*.

suppose that Ishmael, and not Isaac, was presented as an intended sacrifice upon the mount. Hence they attribute to the former the composition of the last portion of the Tekbir Teshrik, or paschal invocation, required to be said repeatedly during Beiram. This short prayer, instituted in honour of the sacrifice ordained to Abraham, runs thus: "Great God! Great God! There is no God but God! Great God! Great God! Praise be to God!" The archangel Gabriel, while presenting the ram, is supposed to have repeated the first four words; Abraham the next ten; and Ishmael the remainder.

Jacob is the pattern of those who devote their time to meditation, and thence the inventor of kief. Joseph was the first watchmaker, he having manufactured one of these instruments while incarcerated in Egypt, that he might ascertain the exact moment for morning and evening prayer. He is also respected as a most expert carpenter, and is therefore called Habib Enedshar (the beloved carpenter). Job (Eyoub), as the model of patience, is the patron of all persons in affliction, and Jethro of all those deprived of sight. Moses was a shepherd and cowman, and his brother Aaron a vizir or deputy. Lot invented chronographs and chronology, and Zil Kepl was the first oven-builder, though Adam has the merit of having been the first baker and cook. Somehow or other the patronage of the bakers' company has been conferred upon an Arab, named Omar Ben Omran Berberia, a cotemporary of the Prophet, who was girded with the apron of the craft by Mohammed's favourite and barber, Selman, to whom Paradise was

promised by his protector. Here, again, Abraham's right to the patronage of barbers has been overlooked in favour of the artist who first applied a razor to the Prophet's head and cheeks.

Daniel was the first interpreter, and thence patron of dragomans, a tradition derived from his explaining the mysterious writing upon the wall of Belshazzar's banqueting-hall. David occupied himself in forging coats of mail and helmets; and it is generally believed throughout the East, even by tribes which have not received the tradition from Mohammedan doctors, that the psalmist was a blacksmith and farrier by trade.

Mr. Austen Layard, who has recently resided many months among the Kurdish tribes, and visited the remotest parts of the Turkish-Persian frontier, observed, near Ser Pul Zohab, to the north-west of Kermanshah, an ancient chamber excavated in a rock. This excavation is known throughout the mountains of Luristan as the "Dukkiân Daoud" (David's shop). It is here, according to popular report, that the psalmist carried on his humble trade; but when, why, or how he came to reside in Zagros, neither sacred nor profane history has explained. His shop, also, is situated in a spot so difficult of access, that both he and his customers must have been daily placed in most critical positions. A fall during the descent had, in fact, well nigh terminated the wanderings of my active and enterprising friend, Mr. Layard.

The Dukkiân Daoud is, nevertheless, a well-known place of pilgrimage for the inhabitants of the surround-

ing country, who are mostly of the sect called Daoudee, and, while they profess the greatest veneration for David, Solomon, and other prophets of the Old Testament, evince little veneration for the saints of Islam. Sacrifices of sheep are constantly offered before the Dukkiân, and few undertakings are commenced without invoking the benediction of the psalmist. Ser Pul Zohab is moreover supposed to occupy the site of the ancient Holwan, one of the cities of the captivity. These circumstances, and a distinct and remarkable physiognomy, have induced an eminent oriental scholar * to pronounce the Daoudees to be a relic of the old and scattered race. The excavated chamber is evidently the tomb of a prince or high priest of the Sassanian epoch. Beneath the excavation is a small sculpture, representing one of the magi near a fire-altar, in the act of adoration. This is supposed by the tribes to portray David preparing his anvil and furnace.

Solomon employed his leisure hours in basket-making. Zachariah was a pilgrim and joiner. Jeremiah practised surgery. Samuel was a soothsayer and astrologer. Jonah was a fishmonger, Lockman a sage, St. John a sheikh, or preacher. Our Saviour, called by Moham-medans Rouh Allah (the spirit of God), and venerated as the first prophet after Mohammed, was a traveller. Moslems also believe that our Saviour occupied himself in making wooden clogs or pattens. He is, therefore, the patron of the makers of naalin or galenses, a kind of clog much like that worn by countrywomen in England,

* Major Robinson.

but raised some eight or ten inches from the ground, and often richly adorned with pearls and silver bosses. Mohammed was a merchant. Herein tradition accords with history, for Mohammed's paternal grandfather, Abdoul Motallib, was one of the wealthiest merchants and lords of Arabia; and his father, Abdullah, was of the same honourable profession. The prophet was himself chief clerk to Kadijah, an opulent trader, whom he married a short time previously to the commencement of his pretended mission, and thereby became one of the richest merchants of Arabia.*

To the archangel Gabriel is attributed the invention of aprons. When Mohammed performed his miraculous visit to heaven, mounted upon the mystical animal Borak,† Gabriel presented him with a silken apron or girdle, manufactured in paradise, which thence became typical of unity and industry. But here, unfortunately, an anachronism has been committed, and there are prior claimants. The celebrated apron of the Persian blacksmith, Kaf or Keafy, had served as a rallying point and banner for the opponents of the tyrant Sohak long before the birth of the Prophet. Besides, if to Adam be ascribed the invention of the tailors' art, he is certainly most fully entitled to the first use of aprons.

I will terminate this catalogue of ancient trades by

* It is in consequence of this, most probably, that all kaliphs and sultans have held themselves honoured by professing some trade. The present sultan is celebrated for calligraphy, an art in which his father also excelled.

† An animal represented with the body of a horse, the face of a beautiful woman, and the tail of a peacock.

saying that the beautiful Belkess, Queen of Sheba, has the credit of first introducing pocket handkerchiefs. What substitute the ladies employed before her time has not been divulged ; nor is it easy to discover how modern Turkish ladies can apparently forego their use. Nevertheless, they may be watched for hours, and it will be seen that they never have recourse to a handkerchief. Indeed this could not be done without removing the yashmak, drawn tightly over the nose and face. With all this, their veils are invariably of the most spotless purity. With the men it is different. They not only carry one or more handkerchiefs, but, in the households of great persons, there is a special attendant called mahramajee, whose business it is to take care of his master's stock of these articles.

The guilds or corporations of Constantinople consisted of forty-six, subdivided into five hundred and fifty-four minor crafts, at the period of the last grand muster, under Mustapha III., in 1769. These subdivisions comprised every calling gaining a livelihood by science, art, commerce, or handiwork, including the church and liberal professions. Although seventy years and more have elapsed since the guilds have been assembled, or any official investigation of their classification or numbers has taken place, there are grounds for affirming that, with some few exclusions, for instance all matters connected with the Janissaries, and with some additions, by reason of new trades, the institutions remain unchanged, and, in case of need, would be prepared to

assemble in the same pomp, and probably in greater numbers, than in former days.

Evlia, author of a description of Constantinople, and of several books of travels in various parts of the empire, was directed by Sultan Murad III. to write an account of the general gathering and procession of the trades, when that monarch left Stambol to besiege Bagdad in 1634. Upon this occasion, the whole of the guilds, great and small, mustered in full force with all their attributes, in order to accompany the Sanjiak Shereef (holy banner) to the water's edge. Repeated inquiries and investigations among divers trades enable me to speak to the exactitude of Von Hammer's, or rather of Evlia's, details, upon the former of which I have founded my own. Von Hammer observes that he could not find Evlia's work in any of the libraries of Stambol. I was equally unsuccessful, but the conservator of the great seraglio-library informed me that the work was among the Sultan's private collection, either at Beshiktash or Tchiraghan.

According to the Turkish historian, the five hundred and fifty-four minor subdivisions of the forty-six great sections were classed according to the connexion existing between the studies, occupations, and labours of the former and latter. Thus to the first guild, led by tchaoosh (police-sergeants or exons), and to the second, conducted by Janissaries, were affiliated all police-officers, young Janissaries, gravediggers, paviours, scavengers, executioners, tombstone-hewers, bonegrubbers, night-

men, pickpockets, grooms, low menial servants, ass-drivers, watchmen, thieves, vagabonds, and, lastly, deju-san (men conniving at and profiting by their wives' incontinence) and pezavenks (ministers of vice), from whom Constantinople is not exempt, and with which Pera abounds to a scandalous extent. Indeed, as regards the latter, it may be said that the Christian suburbs of Stambol, especially the Greek population, present a picture of dissoluteness and profligacy not to be paralleled by any city in the world. The disgusting spectacle of the Greek dancing-boys of Galata is revolting even to the coarsest mind; and the hideous venality and mercenary wickedness of the Pera, St. Dimitri, and Bosphorus Greek women, who traffic with their young daughters, must be known and seen to be credited. Vice is there the standard rule, virtue the rare exception; and this, coupled with a cold-blooded absence of all heart and sentiment, renders their vice still more abominable.

The first of the above-mentioned guilds was formerly under the superintendence of the tchaoosh bashy (grand marshal of the palace and director of police), a title now converted into serai musher, expressing literally the same thing, but now limited to household duties. The second was under the agha of Janissaries. Were the ceremonies to be revived, the duty of the latter would fall upon the seraskier, who is not only general-in-chief but governor of Constantinople, and the latter most probably on the governor of Tophana, chief of the police on the left bank. The third guild was and would still be headed by the nakib ul eshraf (chief of the emirs).

This dignity is enjoyed for life at the Sultan's appointment. The nakibs are generally selected from among the most eminent members of the judicial body, but they must belong to the family of emirs, and thence be Prophet's kin. They enjoy many privileges, among others, that of judging and punishing all members of this numerous body, of girding on the Sultan's sword upon the day of inauguration at Eyoub, &c. This third guild is composed of oolema and of all persons connected with church or law, such as imâms (priests), khatibs and sheikhs (preachers), muezinn (callers to prayer), khodja kiaan (men of the pen), koran readers, mosque singers, beadles, dervishes, astrologers, magistrates, teachers, students, schoolboys, tipstaffs, washers of the dead, arzy-haljee (scribes), who generally sit in the outer courts of mosques and draw up petitions, or write letters for those who may require their aid.

The whole tribe of emirs, also called seyed or shereef (princes or nobles), distinguished by their green turban-winders, and claiming descent from the Prophet, through his daughter Fatmeh, the poorest, most arrogant, and not least numerous class of inhabitants, all formed a branch of this guild. To them were added all beggars, as a probable satire upon the lawyers; it being a common Turkish saying, "Go to law a rich dispenser of charity, and you will return begging alms."*

The fourth guild, of which the hekim bashy (physician

* The emirs, although among the poorest of all classes, are excluded from receiving paschal alms, lest it should be derogatory to their noble descent.

in chief) was director, consisted of physicians, surgeons, oculists, apothecaries, druggists, herbalists, leech-venders, makers of surgical instruments and trusses, sellers of rose and other perfumed waters, of gul-yagli (ottar or rose oil), and also of medicinal sherbets. The latter word is used for all decoctions, whether consisting of agreeable drinks for refreshment, or of those employed medicinally; but there is a distinction between the former, which will be noticed hereafter. To the above professions were added timarkhana and bimarkhanajee (hospital nurses and mad-house attendants). From the foregoing examples, it will not be difficult to understand the classification of the remaining guilds. It would have been more appropriate, however, to have attached gravediggers and tombstone hewers to the fourth, instead of the second class.

The general muster and procession took place when the sanjiak shereef was taken from the chamber of relics in the seraglio. This never occurred but in cases of public calamity, or when it was intended that the holy banner should accompany the army, assembled upon the heights of Daoud Pacha, when marching westward, or encamped upon the plains of Fenar Baghtshy (lighthouse gardens), beyond Scutari, when preparing for eastern expeditions. The object of Murad III., the first projector of these processions, which may be likened to our lord mayors' shows, and still more to those of the ancient guilds of Flanders and Alsace, was to ascertain the number of men capable of bearing arms, should unfortunate reverses drive the imperial armies back upon the capital, or require extraordinary levies to recruit those at a distance.

Upon these occasions, the corporations assembled under their respective presidents, at different central and convenient points. Thus, for instance, the fishermen, fishmongers, net and hook-makers, harpooners, and all persons connected with these callings, mustered in the open space westward of the custom-house. The saddlers, harness and pannier-makers, met within their own khana—and so forth. After performing morning devotions at the largest contiguous mosque, under the guidance of their own sheikh or chaplain, they filed through the streets, led by the principal trade of each grand corporation, and followed by the branch crafts, according to their right of precedence. The rear was always brought up by the superintendent, officers, and band of musicians. Each trade, attired in holiday garments, as at Beiram, carried fantastic emblems and specimens of their labour, richly gilt and ornamented. After traversing certain appointed streets, they passed under the walls of the seraglio. There the Sultan, seated behind the gilded lattices of alaae (procession) kioshk,* inspected and counted them as they passed, while the favoured ladies of the harem enjoyed the same pleasure from a contiguous apartment. The numbers assembled in the seventeenth

* This kioshk, the name of which indicates the object, is situated nearly opposite to the gate of the Porte, about three hundred yards above Yally Kioshk. The old Porte, consumed by fire, has been rebuilt of stone and brick, and presents a conspicuous object when seen from the Bosphorus. It is, however, utterly devoid of architectural beauty, and is totally unworthy of its destination, the grandeur of the empire, or its ancient reputation. Its solidity is its only recommendation.

century amounted to 200,000 able-bodied men, and their passage lasted three days. These included all the trades of the city and suburbs, on both sides of the Bosphorus.

The expences of these processions were great. They led also not only to outrages upon Christians, but to deadly feuds among the members themselves, the latter arising from discussions as to precedency. The disorders that resulted produced so much inconvenience that the custom was abolished after 1769, when the holy banner was carried forth previously to the war with Russia, which terminated with the disastrous treaty of Khar-nargee. In order to legalise and render more solemn the exhibition of the holy banner, a fethwa (decree) of the Sheikh ul Islam was required. This decree was grounded on the state being in danger, and called upon all true believers to stand forward in its defence. Such was the case in 1826, when Sultan Mahmoud boldly resolved to destroy the Janissaries. The publication of the fethwa, and the appearance of the sacred standard, instantly excited the ancient ardour of the guilds, and rallied them in thousands round the throne. Multitudes, armed to the teeth, rushed towards At Maïdany, the place of rendezvous contiguous to Sultan Achmet's mosque, and thence proceeding to Et Maïdany, principally occupied by the janissary barracks, they eagerly joined in the destruction and expulsion of the devoted cohorts. But no procession took place.

The most celebrated of these processional pageants occurred in 1634, when Sultan Murad's army, encamped upon the eminence of Haidar Pasha, and upon the plains

of Fenar Baghtchessy, was preparing for the campaign against Bagdad. The minute description given by Evlia, and after him by Von Hammer, shows that the assemblage of rogues and rogue-catchers, beggars, vagabonds, and worthless fellows, mentioned as belonging to the first and second guilds, and thence taking precedence of the learned and comparatively honest, appertaining to the third and fourth, paraded the streets, bearing emblems of their calling. Among the former was a band of malefactors from the bagnio, who, as if in mockery of their miserable condition, were linked to each other with gilded chains, which they clanked in unison with the shouts of "Allah! Allah! sadaka, sadaka (alms, in God's name)," uttered by the beggars. Thieves and pickpockets also paid a tribute to the police for permission to exercise their industry upon this occasion among the crowd; but with the proviso that, in the event of detection, they should meet with double punishment and fine. This was a speculation by which the police alone profited.

Curiosity to obtain a sight of this pageant nearly cost the life of M. de Brogniow, Austrian internuncio, in 1769. He and his family, desiring to witness the spectacle incognito, hired an apartment in one of the streets contiguous to Aya Sofia; but their presence having been discovered by the emirs, three hundred of whom, headed by the nakib-ul-eshraf, were charged with guarding the holy banner, these fanatics burst into the house, and, after sorely maltreating the whole party, drove them from the quarter. The then grand vizir, Emin Mohammed Pasha, having been informed of this unhappy affair,

endeavoured to make amends by the most courteous apologies, and by making rich presents to the internuncio in the Sultan's name. Both were accepted by the offended party ; but the Emperor of Austria, justly incensed at the indignity offered to his representative, and not less justly displeased with the latter for accepting presents under such circumstances, forthwith recalled M. de Brogniow, and had nigh declared war.

The indignity offered to the internuncio was not the only misfortune of the 27th March, 1769. The fanatic rabble who had attacked that diplomatist, being joined by multitudes of the lowest emirs, Asiatic dervishes, young janissaries, and other vagabonds, spread themselves through the streets. Infuriated, as they asserted, at the holy banner being profaned by the gaze of infidel eyes, they not only maltreated and murdered many peaceable Christians whom they met in the streets, but broke into the habitations of others, where they committed the most frightful excesses. These atrocities, combined with other circumstances, led to the suppression of the pageants.

The officers of the different companies or trades were and still continue limited to seven. This mystic number, founded upon the seven lamps and seals of holy writ, is typical of the seven divisions of the Mohammedan paradise. It is sanctified by the seven holy nights and other mysteries of Islam, and has been adhered to in sundry civil and domestic institutions. Thus, there were formerly seven vizirs, and now we find seven principal court officers and female palace functionaries ; and, likewise,

that the Sultan is restricted to seven kadinns or partners, enjoying the privileges of wives. There are seven public days of rejoicing, also; four at the first, and three at the second beiram. The number seven is likewise sanctified by the following passage from the kooran—"God has blessed the fifth and the seventh."

The seven principal officers of each guild are, the sheikh (councillor or preacher); kihaya (steward and treasurer); vekil (deputy president); agha (master); nakib (foreman); peshkadim (senior apprentice); and tchaoosh (messenger). These and other minor functionaries are elected by the company and craft, and all matters touching the administration and pecuniary affairs are intrusted to their guidance, subject to the approbation of general delegates. The property of the company, whether in land, buildings, or capital, is invariably made wakoof; this secures it from all risks, save that of fire, from which there is no security. The system of insurance is unknown; indeed, so long as houses and markets are constructed of wood, no office would risk insurance under enormous premiums.

This insecurity is one of the causes that render house-rent exorbitantly dear in Pera, Galata, and other suburbs. The hazards of fire, especially during the summer season, when the wood-work, parched with heat, becomes doubly ignitable, are so great, that persons building or letting houses hold it essential to realise the capital expended in five years, no house being deemed secure for a longer period. Thus, supposing a house to cost 100,000 piastres, 20,000 are not considered an un-

reasonable sum to demand for annual rent. Almost all rents are calculated upon this standard, and not upon the fair per centage of capital. This is merely applicable to rayas and Franks. Turks do not let their houses willingly, at all events, to Christians.

A short notice respecting the sanjiak shereef, the taking forth of which was the pretext for assembling the guilds, as well as a few words respecting other relics, preserved in the seraglio, may not be inappropriate before continuing our progress.

The personal relics of the Prophet, all objects of profound veneration, amount to seven, exclusively of several minor articles, such as arms, praying carpets, turbans, &c., either appertaining to him or to his immediate successors, the first four kaliphs, Ebou Bekr, Omer, Osman, and Ali, generally distinguished as "the four friends." Of these seven articles, five are preserved in a chamber or chapel at the upper seraglio, opening into a gallery north-west of the takht odassy (throne room), and fronting the beautiful octagonal pavilion, called Erivan kioshk, erected in honour of the capture of that place. This chapel is termed hirca-y-shereef odassy (chamber of the holy mantle), from one of the relics therein preserved. Unless under accidental circumstances, this chamber is not accessible to Christians, no matter what their rank. Indeed, no Moslems are ever admitted within its precincts, excepting the Sultan and palace imâms, and the guardian capidgy bashys, two of whom keep constant watch, night and day. On the 15th of Ramazan, however, the Sultan, attended by his court and the grand dignitaries of the

empire, enters to do homage. The whole of the relics are then uncovered and exposed with extraordinary pomp and solemnity. One of the accidents above alluded to, combined with a handsome present, obtained for me a momentary inspection of this chamber, in November, 1841. But, the relics being all covered up, I saw none but No. 5, and this for an instant, as the trembling and awe-stricken capidgi lifted up the coverings that concealed the glass reliquarium.

The remaining two personal relics consist of a tooth and a second mantle, belonging to the Prophet. The one is preserved in the mausoleum of Sultan Mohammed II., and is shown to the public on the 27th Ramazan, the night of power or destiny. The second is at present in the possession of Abdoul Rahman Effendi, second astrologer to the court, who resides in the immediate vicinity of Sultan Mohammed's mosque. The possessor of this latter relic, whose ancestors are said to have inherited and preserved it in direct succession from one of the Prophet's disciples, is honoured with the title of *hirca-y-shereef sheikhy* (sheikh of the holy mantle). It is exposed to public view during the last fifteen nights of Ramazan, and the owner reaps a rich annual harvest, from the numerous presents brought to him by the multitude of devout persons, especially women, who throng to his house from sunset until midnight, during the last half of the festival.

The relics preserved in the holy chamber consist—firstly, of the *sanjiak shereef*. This standard, according to the assertions of some Arabian writers, originally served

as a curtain for the tent entrance of Ayesha, the most beloved, but not, perhaps, the most deserving, of the Prophet's wives.* Others affirm that the sanjiak shereef was originally the turban-winder of one of Mohammed's converted enemies, and most ardent disciples. This man, in lieu of attacking the Prophet at the head of a body of horse, as directed by the chiefs of Mecca, threw himself upon his knees, unwound the cloth from his head, and, affixing it to his lance point, devoted it and himself to the Prophet's service and glory. This disciple was named Sehhmy; the great private standard of kaliphs and sultans were thence called by the name of this proselyte.

After passing through the hands of the Ommiad and Abasside dynasties, the holy banner which had been removed from Bagdad to Cairo by the latter fell into the possession of Selim I., when that monarch conquered Egypt, in 1517. By his orders it was deposited in the great mosque at Damascus, and carried every year at the head of the pilgrims to Mecca. Thinking that this venerated relic might be converted to useful political purposes, either by restraining the factious, or by exciting the lukewarm, Murad III. ordered it to be transported to the army then combating in Hungary, whence, after the campaign of 1595, it was conveyed to Constantinople. Here it arrived towards the close of that year, under the

* Mohammed, thinking it beneath his dignity to admit the possibility of unfaithfulness in this his favourite partner, who was suspected of more than coquetry, put a stop to all scandalous gossip, by promulgating a chapter of the Kooran, wherein it was declared blasphemy to attaint Ayesha's honour.

care of the celebrated grand vizir, Sinan Pacha, attended by several thousand emirs and Janissaries. From that time the holy standard was never exhibited, unless the Sultan or grand vizir joined the field army in person, as was repeatedly the case between 1596 and 1829, or unless the state was declared in danger, as occurred in 1826. The bravest and most athletic chamberlains of the palace, with a special guard of 300 emirs, were entrusted to carry the banner, when taken forth to battle, and were thence designated sanjiakdar.

At the present moment this relic is detached from its pole, and enclosed in a rose-wood coffer, inlaid with tortoise-shell, mother of pearl, and precious stones. It is sewed within another standard, said to have been that of Kaliph Omer, and this again is enclosed in forty different sacks or coverings of rich stuffs, the innermost being of green silk, embroidered with golden inscriptions, among which are the often repeated "Mashallah! Ya Hafiz! Bismillah! Al Rahman, il Rehin." (As God wills it. O preserver. In the name of God, the merciful and clement, the giver of victory.)

The keys of this coffer, as well as of all others containing relics, are placed under the care of the kizlar aghassy (agha of the virgins) in virtue of his office as inspector of, and administrator of, the holy cities.* The pole or staff, which, when I saw it, rested against the angle of the wall, is surmounted by a hollow globe of

* The office of kizlar aghassy is at this time in abeyance. Since the death of the last great agha, his functions have been performed by the khaznadar agha (treasurer), also a eunuch.

silver gilt. In this is enclosed a copy of the kooran, said to have been transcribed by Omer. Another copy of "the book" is likewise folded in the second standard, and is supposed to have been copied by Osman.

The second relic, an object of extraordinary veneration, is the mantle whence the chamber derives its name. It is believed to have been presented by the Prophet, as a recompence for a poem, composed by an Arab named Keab, in honour of the boundless glory of the Almighty, and of the immortal merits of his envoy. This celebrated poet was one of the six learned pagan Arabs, whom Mohammed desired to convert, and defied to produce any writing more beautiful than the Kooran. Five of these men acknowledged their inability to contradict or rival the sacred work, and became converts. But Keab persisted in criticising the composition of the Kooran, and in retaining his faith. He was consequently persecuted, and compelled to flee to the desert, where he concealed himself in a cave. There, it appears, he learned repentance, and, as a proof, composed a poem to excuse himself, and demand forgiveness.

This poem, which is held to be a masterpiece, and inferior alone in beauty and perfection of style to the Kooran, so pleased the Prophet, that he took from his own shoulders, and threw over those of Keab, the mantle worn by himself, and woven in his harem. The poet being converted to Islam, became one of Mohammed's most devoted adherents, and his poem has been handed down to posterity, under the title of Boorda-y-Shereefy (holy mantle). Although Von Hammer and some few

other orientalists consider this composition inferior to that of another poet, Al Busin, on the same subject, their opinion is in opposition to that of the most eminent Arabic and Turkish critics, both ancient and modern. Fragments and passages of the Boorda of Keab are in all men's mouths, or are inscribed upon public fountains, edifices, and tombs. A perfect copy of the whole, traced in large golden letters on a dark green ground, encircles the four inner walls of the beautiful library of Reghib Pacha, and forms one of the richest and most graceful ornaments of that most interesting establishment.

The third relic is the Prophet's beard, which was carefully shaved from his chin after death, by his favourite and barber, Selman, in the presence of Ebou Bekr, who acted as chief imâm, and of Ali, and his principal disciples, who performed the lotions and fumigations, and discharged the requisite funereal duties to their beatified chief. According to the assertion of an effendi, who had repeatedly seen this relic, the beard is about three inches long, of a lightish brown colour, without grey hairs. It is preserved in a glass reliquarium, hermetically closed, and richly ornamented.

The fourth article is one of the four teeth, driven from the Prophet's mouth by the blow of a battle-axe, during the terrible battle of Bedr, where the archangel Gabriel combated by his side, invisibly, at the head of 3000 angels. Two of these four teeth have been lost, the fourth has already been mentioned.

The fifth relic is the impression of a foot upon a square fragment of calcareous stone. It is believed to be that

of the Prophet, indented by him at the moment he was assisting the masons to raise a heavy stone for the building of the Kéaba. Others affirm that the impression was made when Mohammed placed his left foot in the stirrup to mount Borak. Drawings of this stone and impression are to be met with, traced in gold, framed, glazed, and surmounted with inscriptions, at the booksellers' shops. One of these, the outlines composed entirely of inscriptions in beautiful character, was exposed for sale during the Ramazan of 1842, under the colonnade of the harem of Sultan Bajazet's mosque. Two thousand piastres were offered for it by a Turkish effendi, but rejected by the bookseller.

It may be observed that a sort of market is held during Ramazan in this court, which, during this festival, is the favourite afternoon lounge of the greatest men of the empire. These illustrious personages seat themselves on these occasions upon chairs and sofas, placed under the northern colonnade, while the Sultan stations himself in a kioslik at the end of the stationers' bazar.

The centre of the court is at this time thronged with crowds of all classes, some preparing to perform their devotions, others enjoying the passing scene. The principal wares exposed for sale are porcelain, cutlery, perfumery, rosaries, Persian tobacco, arms, antiques, books, and prints, the exhibition of which latter would have been considered highly unorthodox in former days, especially within the precincts of a mosque. But at present these holy places appear to be specially selected for this purpose, that is, during Ramazan. Among the

prints are many effigies of Borak and Ahoua, with views of Mecca and Medina, and drawings of the Prophet's coffin carried on the back of his favourite camel, and guarded by the double-bladed sword of Ali. Mixed with these sacred subjects may be seen profane caricatures of fat dwarfs and lean giants, with ill lithographed representations of Arabs lopping off French generals' heads in Algeria, and of French lancers revenging themselves on the adherents of Abd el Kader.

The three last mentioned relics are preserved in separate glass cases, hermetically closed, and adorned with rich filagree silver and precious stones. They are placed nearly in the centre of the chapel, upon a kind of altar or shrine, the back and sides of which are concealed by richly embroidered draperies. In the southern wall are sundry glass cabinets, containing arms and other curiosities; they also are concealed by curtains. Over the shrine hang four silver lamps, from which ostrich eggs are suspended. These lamps are lighted daily at sunset. Two immense golden candlesticks, holding gigantic tapers, are placed at the extremities. This chapel is about fifty feet square; the floor is covered with matting and rich carpets. It is partly lighted by a dome, having windows in the bends. In a recess on one side are a divan and sofa, and chairs for the Sultan, who frequently enters, to pray. Two large clocks stand on either side of the door, which is protected by the usual red curtain inscribed with silver letters.

The ceremony of uncovering and adoring the relics takes place after midday prayer on the 15th of Ramazan,

which day is commonly designated *hirca-y-shereef*. It is one of the most important, indeed the only exclusively religious ceremony performed in the capital. The imperial processions on the first days of each *Beiram*, and that of the *Mevlood* (nativity), may be regarded more as civil than religious pageants. On those latter days, and then only, the Sultan, attended by all the grand officers of state and ministers of religion, exhibits himself to the people in all the pomp and glory of sovereignty. But the ceremony of adoring the relics is comparatively private and exclusively religious. None but ministers, court officers, and personages of the highest condition, are invited. The Sultan arrives and departs without state; the whole is a process of humiliation and veneration. On this occasion, the kaliph may be seen prostrate before the holy shrine, in the humblest attitude of worship; whereas, upon the three occasions above mentioned, he is concealed during divine service from the people, and appears, upon his passage to and fro, as if his object were to attract the worship of his subjects, in lieu of offering up his own prayers to the Almighty.

The same observation holds good respecting Fridays, when his highness, no matter what the state of the weather, invariably proceeds, either on horseback or in his state barge, to some mosque, privileged or entitled to the performance of the Friday prayer. This prayer—called *salatt-ul-djuma*, or *djuma-giuny namazy*—is appointed to be said on the day indicated by its name. It differs from all others in various ways. It must be said publicly in one of the city mosques entitled to the privi-

lege. It requires the presence of the Sultan or of a priest specially deputed by him. It must be repeated at mid-day. It cannot be recited unless three persons are present, exclusively of the imâm. The mosque must be open to all persons without distinction; and, lastly, the service must comprise the prayer called khoutba, which is divided into two parts: the first portion being in honour of the glorious attributes of the Almighty, and the second in praise of the Prophet's manifold virtues. It terminates with invocations for the prosperity of the reigning sovereign, and with vows for the repose of the souls of his predecessors.

The custom of inserting the name of the kaliph or Sultan in the khoutba, the first portion of which was composed by the Prophet, and the second by his immediate successors, has been adhered to with rigid jealousy by all kaliphs. It is considered as the principal acknowledgment of the Sultan's right of empire and supremacy over the church. In speaking of the regal authority of these monarchs, it is said, as a proof of power, "He was kaliph or king. He enjoyed the privileges of coining money, and of the khoutba (*sahib syka ve khoutba*)."

Mosques entitled to the repetition of this prayer have a particular pulpit, called *minbré*, specially devoted to this purpose. It is generally of marble, erected on the spectator's right of the *mihrab*, or niche, fronting Mecca. In conquered cities, the officiating priest mounts the steps with a sword in his right hand, upon which he leans during the recitation. A green banner is also placed on the right side of the upper portion, being

typical of that carried by the Prophet's standard-bearer, who fell at Eyoub, during the first unsuccessful siege by the Arabs.

On the day of adoration, the Sultan proceeds from his palace on the Bosphorus to that of Serai Boornou. He enters by the door immediately behind Seraglio point, called Top Kapoossy (cannon gate), and, passing into the court of the lower palace, erected in 1735, by Mahmoud I., mounts his horse, and, traversing the outer grounds, ascends the hill to the old or upper palace, built by Mohammed II., in 1467, out of materials from the ancient Byzantine palaces. Having reached the precincts of the latter, by the narrow passage dividing the two structures, and having crossed the court wherein is the column ascribed to Theodosius or Justinian, he proceeds into the innermost court, or Dar al Saadet (abode of felicity), in which are situated the treasury, library, and apartments of the capidgy bashy and white eunuchs, and that portion of the old harem still called Kafess (the cage), it being the place wherein the imperial children were formerly guarded, or rather imprisoned.

Having arrived at the corridor leading to the holy chamber, where the persons invited stand prepared to do homage, the monarch proceeds to the chapel. Here the Sultan seats himself upon a praying carpet, immediately opposite to the shrine, and the rest of the party remain standing behind, with their faces turned towards Mecca. After uttering a prayer suitable to the occasion, the Sheikh ul islam, assisted by the chief of the emirs, the kishlar aghassy, or his substitute, the grand marshal, the

senior capidgy bashy, and the two unkiar imâmy (imperial chaplains), proceed to uncover the relics, and to take forth the holy mantle, which is carefully divested of the forty coverings, in which, like the banner, it is enveloped. The Sultan then rises, steps forward, and respectfully kisses the hem of this garment, held for the purpose by the Sheikh ul islam and chief of emirs. Having done so, he withdraws a few paces, and remains standing, while the whole of the persons present, being called forward according to rank by the teshrifatjee effendi (master of ceremonies), successively perform the same ceremony.

The moment that each individual, including the Sultan, has removed his lips, the first chamberlain, who stands prepared, gently touches the spot with an embroidered handkerchief, which he forthwith presents to the devotee. A fresh handkerchief is used for each person. Two officers of the imperial mahramajee's (guardian of handkerchiefs) department are in waiting at his elbow with the necessary supply, furnished by the kislâr aghassy's directions. This portion of the ceremony being completed, the imperial ibriktar aghassy (water-server or ewer-bearer) advances with a large golden basin filled with pure water. The Sheikh ul Islam and chief of emirs, then dipping an embroidered napkin into the liquid, carefully wipe and dry the holy mantle, in order that the parts touched may not imbibe any impurity from the contact of human lips. The relics are then cautiously re-inclosed in their coverings and cases, and the keys are returned to the kislâr aghassy. The

Sultan then withdraws, and each person returns to his daily affairs.

Another part of this ceremony, not the least important in the eyes of the assistants and their families, still remains to be performed. The water used for the purification of the mantle, and thence called *hircaey shereef souy* (holy mantle water), is looked upon with exceeding veneration. That of the Jordan cannot be more esteemed by Christians. It becomes the perquisite of the *kislar aghassy's* department, and is distributed by them among the favourite persons of the imperial harem and to those of sultanas and grand dignitaries.

On the departure, therefore, of the Sultan, the basin containing the fluid is carried into the apartment of the chief black agha, where the water is carefully poured into small phials, which are then sealed with the above-mentioned functionary's signet; and, a list having been prepared, the phials are carried to their destination by the inferior aghas. The messengers, as well as their chiefs, derive considerable profit from this perquisite. Costly presents are always prepared for the occasion by recipients, who are not only extremely tenacious of the gift, but look upon its omission as a mark of slight, and the forerunner of worldly disgrace and divine disfavour. The water, when received, is doled out drop by drop as some pure essence, and, mixed with other water, is drunk immediately upon breaking fast during the remainder of Ramazan.

Having wandered so far into an account of the above religious ceremony, I will terminate the subject by adding

an explanatory list of all the different festivals, held more or less sacred by the Mussulman population of the capital.

Ramazan.—This fast, during which it is strictly forbidden to swallow any kind of food or liquid, to smoke, take snuff, or smell essences, from sunrise to sunset, commences with the certified appearance of the moon or month called Ramazan, and consequently at sunset on the last day of the preceding month Shaban. A gun is fired from each of the principal batteries upon the Bosphorus, at dawn and sunset, to warn the population of the exact time for commencing and terminating their daily fast. Ramazan ought always to contain thirty days, according to the almanack ; but the fast in the capital is sometimes reduced to twenty-nine days, when the new moon of Shawal is visible at that period. Ramazan may be compared to, and is an imitation of the Christian Lent, with this difference, that the rigid privations of the day are compensated for by the admitted relaxations of the night. This month was selected by Mohammed for fasting, because he declared that his mission was announced to him by the Almighty upon the 19th, and the first chapter of the Kooran on the following day. Among various infractions that invalidate the daily fast, and require compensation by extra prayer and mortification, is *slander*. This moral fasting might be introduced with great benefit to society in Christian countries.

Beiram, which signifies a feast or holiday, is called in Arabic id fitr (feast of breaking fast). It lasts three days, from sunset on the last of Ramazan to sunset on

the 3rd of Shawal. It may be regarded as the Moslem carnival. It is ushered in at Arifa (Beiram eve) with salutes from all the ships and batteries; and these salutes are repeated daily, throughout the empire, at the five hours of prayer, causing an immense consumption and waste of powder. It is common with the Turks, when consoling themselves for any extraordinary labour, to exclaim, "Her giuna Beiram deguil" (each day is not a holiday).

Courbann Beiram (feast of sacrifice), the id ad'dha of the Arabs. This takes place seventy days after the former, commencing at sunset on the 10th, and terminating at sundown on the 14th of Zilhidge. It was instituted in commemoration of the intended sacrifice of Ishmael.* It is ushered in and observed with the same honours as the first Beiram. These two are the only festivals of Mussulmans, who do not abstain from labour, generally speaking, upon their sabbath, or "Day of Assembly." Whereas business is suspended during both Beirams; visits and presents are interchanged, all the population appear in new clothes, and nights and days are devoted to revelry and rejoicing. But this is not all. During Courbann Beiram, paschal alms are largely distributed. Paschal tithes are levied for charitable purposes, and a multitude of sheep, lambs, or kids, are sacrificed and distributed by men of all classes, either among friends or the poor; near relatives are alone excluded from participating in the charitable distribution.

During many days preceding this festival, the emi-

* Confounded with Isaac.

nences surrounding the city, and even the principal streets, are crowded with flocks of sheep and goats, brought from the interior of Rومelia and Anatolia for this purpose. The Sultan's Bulgarian shepherds, a hardy race of men, inhabiting a village north-west of the European Sweet Waters, drive in a flock of these animals, some destined to be sacrificed by the imperial hand, and the remainder by the household officers. The animals' horns are gilt, their fleeces stained with red, blue, and yellow dyes, are ornamented with coloured ribbons and small paper banners and their heads and tails adorned with talismans. The flock enters the city by Egry Kapoossy (crooked gate), and traverses the streets at the heels of its guardians, who are attired in their holiday dresses, and preceded by a band of wild music, and guarded by large dogs. There is scarcely an adult male person in the city who does not sacrifice, or join in the sacrifice, of an animal upon this occasion.

The number of sheep and goats thus slaughtered is said to exceed 200,000. Farmers and sheep-breeders always prepare for the occasion. Vast flocks are driven to all great cities for similar purposes, so that the peasantry derive considerable profits and meet with certain sale. The current price of a full grown sheep at Beiram is about thirty-five piastres, that of a lamb about twenty-five to thirty.

Mevlood (Prophet's nativity). This is one of the days upon which the Sultan proceeds in state to the mosque of Achmet, and there receives the letter from the Shereef of Mecca, announcing the safe arrival of the pilgrims

and presents. The pageant upon this occasion is similar to that which takes place at the opening of the two Beirams. But the day is not kept holy by general prayer or rejoicings.

In addition to the above festivals, Moslems have seven other nights held to be extremely holy, and typical of the greatest mysteries of their faith. They are not distinguished, however, by any outward show or public ceremonies, with the exception of illuminating the interior as well as the minaret galleries of mosques. These nights, called Laela-y-Mubareka (holy nights), taken in the order laid down in the Moslem calendar, are,

1. The night preceding Mevlod, 12th of Reby-ul-Evel.

2. Laelett-ul Reghie (conception of the Prophet, or night of discovered events), falling on the first Friday of Rejeb, called Ootch Aïlar by the Turks.

3. Laelett-ul-Miradj (Miraj, or ascension of the Prophet), 27th Rejeb.

4. Laelett-ul-Berraa (night of justification or innocence.) On this night, 15th of Shaban, the recording angels sum up their accounts and receive new registers, and the angel of death inscribes the names of those destined to fall within the year.

5. Laelett-ul-Kadr (night of power or destiny.) This falls upon the 27th of Ramazan. It is the most dread and mysterious of all nights of the year. Earth, air, rocks, seas, and rivers; the fishes of the deep, men, birds, beasts—in a word, all animate and inanimate nature

are subject to the influence of this night, and acknowledge, by some mysterious token invisible to human eye, the might and majesty of the universal Lord and Creator. The Moslem fathers, not having been able to discover the precise epoch in which these marvellous effects are produced, have fixed upon the 27th of Ramazan for its celebration.

It is on this night that the Sultan, weather permitting, proceeds in state, about two hours after sunset, to the imperial mosque of Tophana, preceeded by numerous attendants, carrying coloured lanterns. He afterwards places himself in a kiosk, in the contiguous Arsenal Court, to witness the exhibition of fireworks, prepared by the artificers of the Imperial Artillery. So soon as the last deluge of rockets has burst on the air, the monarch returns to his palace to fulfil a remarkable duty, which shall be mentioned presently.

The 6th and 7th holy nights, called Lalett-ul-Id (nights of the feast), are those commencing each Beiram.

The 10th of Moharrem, the first month of the calendar, is also held sacred, but not publicly commemorated.

On this day occurred the tragedy of Kerbalah, when Hossein, son of Ali, was treacherously murdered by Yezid. The festivals which take place on this occasion in Persia and among the Shiites are forbidden to the Soonites. Nevertheless, the majority regard this as a period of mourning. They neither marry, circumcise, nor give banquets, on this and the following two days. A private religious ceremony also takes place at the mosque or Tekha of Khodja Mustafa Pacha. It is called ashoura,

the 10th, from the Arabic ashr (ten). Sweetmeats, consisting of ten ingredients, are then distributed. The period of ashoura is considered an unfortunate epoch, on which no prudent man would commence any weighty business, or open any important negociation.

The above seven holy nights are distinguished from all others by a singular traditional or imitative practice, which, however, is not founded upon written or oral law, and is, in fact, little adhered to, save by some few rigid and most orthodox Mussulmans. This observance consists in acts of self-abnegation ; it being considered not only meritorious but necessary, that all believers should abstain from holding communication with their harems, from sunset to dawn prayer, on those nights. Even the Sultan is not exempted, save upon the 27th of Ramazan, or night of power, when, by a remarkable exception to general custom, his highness is expected to add a new bud to the many blooming roses that embellish his garden of felicity ; and, should increase to the imperial nursery ensue, the event is regarded as a symbol of future glory and prosperity to the house of Osman, and to all subjects of the Kaliphat, of which "the shadow of divinity" is the representative and chief pontif (Imâm ul Mussliminn.)

The fortunate person selected for this distinction is invariably some young and beautiful slave, carefully educated by the Sultana mother, by one of the Sultanas (aunts or sisters), or by the wife of some wealthy Vizir or Pacha, all of whom vie with each other in attempting to introduce their pupils into the royal harem, in hopes

that they may thereby obtain ascendancy over the sovereign.

It is impossible to penetrate the mysteries of the imperial palace, or indeed of any other great Turkish household, and therefore little can be known upon these or other similar subjects. Men in office evince a marked dislike to converse upon questions of this nature, or to discuss any matters connected with the imperial harem. It would, in their opinion, betray want of decency and respect to their sovereign. Thus, while some persons affirm that the above practice has been abandoned, others assert that it is continued, adding, however, that it is a mere pro forma ceremony, and that, unless under extraordinary circumstances, the slave thus presented is immediately incorporated in one of the odas of novices, and is not placed in a situation to excite the jealousy of the seven copartners in the monarch's affections.*

The original purport of this custom, attributed to Osman, is evident. It was more political than religious, and was intended less as an act of penitence upon the people, than as a means for inspiring all classes with additional respect for the chief of Islam. While all believers more or less strictly obeyed the injunctions imposed upon themselves, it naturally followed that they should be the more strongly impressed with the sacred character of him who was alone exempted.

* The position of the kadinns, or slaves, sharing the honours of the imperial couch, will be defined in a subsequent chapter. It will suffice, for the present, to say that these ladies are not wives. Sultans do not marry. The present monarch, though entitled to maintain seven kadinns, has, or had, in 1843, only four.

Another ceremony, perhaps the most curious that can be seen at Stambol, remains to be mentioned. It shall be described as it took place on the 19th of August, 1842. It is the procession of the holy camels, and the departure of the Mecca pilgrims.

This ceremony, regarded with peculiar veneration by all Moslem inhabitants of the capital, is the only festival in which the public are principal performers, and the court mere spectators. It was instituted, in 1517, by Sultan Selim I., who first established the office of Surra Eminy (treasurer and superintendent of caravans.) Turkish historians affirm that on this occasion Selim distributed more than 200,000 gold ducats among the poor of Mecca and Medina; independently of divers costly presents to the temples and priests, consisting of carpets, jewels, dresses of honour, and an immense quantity of rice forwarded from Egypt, so that the whole sum is said to have exceeded £150,000.

In modern times, the value of the cash and presents has been much reduced, but it still amounts to a considerable sum. In addition to the money furnished by the privy purses of the Sultan, Sultanas, Kadinns, Vizirs, and wealthy persons, the revenues of various pious foundations (Wakoof) are exclusively devoted to this purpose. These foundations are under the immediate administration of the Kislär Aghassy and of the minister of finance. The sums annually destined for Mecca are fixed by these two functionaries, and are entrusted to the Surra Eminy, to whose discretion the distribution is principally confided. He produces vouchers, on his

return, for their honest employment. The office of Surra Eminy is, consequently, much coveted, less on account of its sanctity than for the profits — profits arising from presents and malversation, and not from salary, which latter does not exceed 3000 piastres per month for the journey, which ordinarily occupies from six to seven months to and fro.

The act of pilgrimage, first instituted by Mohammed in the ninth year of the Hegira (A.D. 631), forms one of the five great articles of Moslem faith. It is rendered imperative upon all persons of both sexes, unless deterred by legitimate causes. In that case, a dispensation from the Sheikh-ul-Islam, or chief Imâm of the city or district, is held to be necessary; and persons thus dispensed are bound, strictly speaking, to provide a substitute, or to send alms equivalent to the computed expence of the journey. These alms are destined to be distributed among the poor pilgrims.

Persons of wealth, or in easy circumstances, who avail themselves of this mode of escaping an irksome and dangerous duty, constitute the vast majority of the city residents. But they are, nevertheless, expected "to nourish the intention" to fulfil the pilgrimage upon the first convenient occasion. It is narrated that the celebrated Haroon al Raschid sent three hundred persons to represent and pray for him at Mecca, when accident prevented him from accomplishing this duty, which he was accustomed to perform in person every second or third year. Since the Kaliphat passed into the hands of the house of Osman (A.D. 1300,), only one Sultan,

Osman II., has attempted to fulfil this obligation. But, his intention being made known to the janissaries, whose destruction he contemplated through the aid of Egyptian troops, these lawless bands broke into open rebellion, and the unfortunate monarch lost his life.

Of the numerous princes and sultanas of this dynasty, only two performed the pilgrimage. The first was a daughter of Mohammed I., widow of the son of the celebrated Grand Vizir Ibrahim Pacha. She went to Mecca, returned safely, and died in odour of sanctity. The second was Sultan Djem, brother and unsuccessful rival of Bajazet II. He reached Mecca, and performed his devotions, but passed the rest of his days in exile and misery, and died at Civita Vecchia, poisoned, as some assert, by order of the Pope.

It being considered impolitic for Sultans to quit the capital, they are represented by two proxies. One of these is the chief Mollah of Mecca, who officiates as spiritual and pontifical substitute within the temple and at Medina. The other is the Surra Eminy, who represents the Sultan during the journey, and acts as civil and temporal substitute. The Pacha of Damascus, when not unavoidably prevented, is likewise added to the Surra Eminy, and accompanies the caravan to the holy cities, with the title of Emir-ul-Hadj (commander of pilgrims' caravans.) The presents and treasure have a double destination, and may be considered in the twofold light of religious gifts and political precautions. Part is destined for the holy cities and the poor of the neighbourhood, and part is paid to the desert Arabs, as

a kind of black mail for free passage and protection. A portion is also set aside for repairing roads, cisterns, fountains, and bridges, and for establishing magazines of provisions at certain points on the caravan line between Damascus and Mecca. The annual expence to the Sultan's treasure, not including food and pay of troops employed as guards, is estimated at £12,000; but the greater part of this is furnished from the funds at the disposal of the Kislär Aghassy.

The Hadj is of two kinds, the one ordinary and annual, the other extraordinary and septennial. The number of pilgrims varies according to circumstances. In 1841, the caravan consisted of more than seventy thousand persons upon its reaching the holy limits, when the pilgrims first put on the Ihram, or penitential mantle of coarse linen. On ordinary occasions, the numbers do not exceed twenty-five to thirty thousand. A curious superstition exists upon this subject. It is supposed that the Hadj, in order to be effective, cannot consist of less than sixty thousand souls. Consequently, when the numbers present fall short, it is believed that the archangel Gabriel descends from heaven with a sufficient number of angels to make up the deficiency.

The first rendezvous for the caravan is Constantinople, where pilgrims from Róumelia, the Asiatic shores of the Black Sea and Archipelago islands, generally assemble. The second grand point of meeting is Damascus, where the caravan is joined by crowds of devout persons from the central and north-eastern Pachaliks. The third is at the junction of the Egyptian territory with the desert,

where the caravan is met by all pilgrims from Africa. The Prophet has imposed the duties of pilgrimage upon all Mussulmans in the most stringent terms. "Those," says he, among other menaces, "who die without performing the pilgrimage, may die, if they please, like Jews or Christians." Notwithstanding this anathema, the number of persons who neglect the duty exceeds three fourths of the male population of Constantinople.

The departure of the Hadj from Stambol is ordained to take place upon the 12th of the month of Rejeb, unless peculiar circumstances should occur to retard or accelerate this event, as was the case in 1842. The 12th of Rejeb (18th August), having that year fallen upon Thursday, it was decided by the council of Oolemas that the procession should not take place until the following morning after mid-day prayer. The principal motive assigned for this was, that the departure of the Hadj upon a Friday could not fail to be propitious, and to give double efficacy to the pilgrimage. The Mu-nejim Bashy (astrologer in chief), whose decisions on all similar occasions have the force of law, was consequently directed to make his calculations, and to select the most favourable and auspicious moment.

At an early hour, therefore, on the 19th, the Sultan quitted his pulace of Tchiragan (the illuminated), and proceeded privately in one of his fourteen-oared barges to the old Seraglio. There he seated himself, as customary, upon a sofa, and held a rikhiab (levee),* which was attended by all the grand dignitaries and persons

* Literally, a stirrup.

entitled to the honours of reception, who are classed with nice regard to etiquette.* The levee being terminated, those present withdrew, mounted their horses, and hastened round the walls into the first or outward court of the Seraglio, beyond which no one is allowed to pass on horseback. In the mean time, the Sultan, after a brief repose, also mounted his horse, and proceeded direct through the enclosures to the third or inner court of the upper palace. Passing thence through the gate Bab-y-saadet (gate of felicity), where the white eunuchs held guard in former days, his Imperial Majesty entered the second court, on the northern side of which stands the kioshk, wherein grand vizirs formerly offered banquets, and presented kaftans of honour to ambassadors, prior to their being received by the Sultan. The monarch then passed through Orta Kapoossy, (middle gate) into the first or exterior court wherein are situated the Mint and the church of St. Irene, now converted into a dépôt for ancient armour.

Issuing by the Bab-y-Humioon (imperial gate), the Sultan, having been joined by the ministers and grand dignitaries, proceeded in state to the Noory Osmanya mosque, which was selected for the performance of mid-day prayer, a duty which nothing, save severe illness, prevents Sultans from fulfilling publicly on Fridays. The omission would be regarded by the people as a certain

* The foreign diplomatic corps are never present at, nor are they invited to, any court ceremonies or receptions; neither do they ever approach the Sultan collectively. The only exception to this was the promulgation of the Gul Khana edict.

indication of the sovereign's danger, or of his being forcibly detained captive. Thus, although at the last gasp, Mahmoud I. commanded his attendants to place him upon horseback, and died in his saddle while returning from divine service, upon the 13th December, 1754.

Prayers being over, the Sultan returned in the same state to the Seraglio, where he took his station at a window of the kioshk over Orta Kapoossy, which looks into the second and third courts, and is contiguous to the turret called Djelat Odassy (Headsman's chamber.) The latter, in former times, was the turret, or guard room, where the executioners in waiting were in attendance night and day. A niche in the wall immediately beneath the ominous chamber received the victim's heads. The office of these dreaded functionaries has been abolished. Years have elapsed since an execution has taken place for political offences.

The outer court, beyond which none but persons connected with the Hadj were permitted to penetrate, now presented a most animated and picturesque appearance. On one side were drawn up two squadrons of lancers of the Guards, one of them entirely composed of negroes, principally deserters from Mehemet Ali's Syrian army.* Behind these stood dense crowds of male spectators in costumes as varied as their features and countries. The most conspicuous were Bokhara or Arab dervishes, their filthy mantles half-covered with deer-skins, and these again partly concealed by their foul and

* These black squadrons, mounted upon grey horses, have a very martial and original appearance. They were added to each regiment of Guard Lancers in 1842.

matted locks. Opposite stood a battalion of guards, with band, and richly embroidered crimson standards. Behind these were crowds of women, some on foot, grouped beneath the noble plane-trees that shade the Mint, and others seated in gilded arabas, covered with crimson cloths, fringed with gold. A broad space was reserved in the centre for the passage of the camels and procession; and at the lateral windows of the Orta Kapoosy kiosk some fifty or sixty ladies of the harem took their station, concealed by latticework blinds.

The moment fixed upon by the Munejim Bashy having arrived, and each person being marshalled in his place by the master of ceremonies and conductor of the caravan, a salute of twenty-one guns was fired from a field battery stationed in the gardens of the Gul Khana kiosk, and the procession moved forward in the following order. First appeared a squadron of lancers with their band, well dressed and bravely mounted. To this succeeded the chief of Emirs and others of the Prophet's kin, with new green caftans, and their green turban-winders fringed with gold—all bestriding fine horses richly caparisoned. Behind these rode the Stambol effendessy (Mayor of Constantinople) with the mayors of Galata and Scutari, the cazy asker (grand judges) of Roomelia and Anatolia, and a long train of mollahs and priests—all attended by their secretaries and head servants on horseback, and accompanied by their seiss (grooms) on foot. To these succeeded about a hundred persons holding office in the Sultan's household, dressed in green uniforms, embroidered in gold.

The rear of these was brought up by the Sultan's dwarf, who bestrode his horse with ease and firmness. This personage, who has the reputation of being witty and clever, may be about forty-four inches high. He is well formed, but has the ugliest features possible, and their malicious expression is no ways diminished by a dark and straggling beard. His horse, a fine full blood Arab, was covered with splendid crimson housings; four servants walked by his side, and two of the Sultan's chamberlains rode at his back. To Hafiz Bey, the dwarf, succeeded a long train of imperial servants and pages on foot, attired in blue uniforms embroidered in silver. Some of these carried silver cassolets, holding ambergris, aloeswood, and lighted perfumes, while others chanted a hymn appointed for the occasion, which was repeatedly interrupted with shouts of Allah! Allah-ho-Akbar! uttered in unison. Behind these rode the Surra eminy, attended by several officers and servants of his department, all well mounted and clad in green and gold.

Next to these came the muzdajee bashy (harbinger of good tidings). It is this officer who is specially charged with conveying to the Shereef of Mecca the Sultan's autograph letter of compliments. This letter is enclosed in three bags of silk, all sealed with the imperial signet. It is then deposited in a fourth covering of green silk embroidered with gold. The muzdajee bashy supported this case upon the pommel of his saddle with both hands, his horse being led by two grooms. Unless some fatal accident or interruption of communications should occur, the reply to this letter is always expedited to Constan-

tinople from Mecca, so as to arrive in time for the Mevlood, which falls exactly seven lunar months from the day of the procession.

At length appeared the principal performers in this ceremony,—the two holy camels, called Mahhmil-y-Sheerify (sacred beasts of burden.) These animals are never employed for mundane purposes. Their pedigree is of great antiquity. It can be traced to the camel, which carried the Prophet upon the day of the Hejira, and which, having been beatified, is supposed to participate in the enjoyments of paradise with other sanctified animals. Many spectators of the lower classes bent down and went through the pantomime of throwing dirt over their heads, as a mark of humiliation, when the huge beasts passed before them.

The first camel was gorgeously caparisoned. Its bridle, crupper, and girths were of green leather, studded with gold bosses and ornamented with jewels. Talismans and amulets were suspended to its neck and tail, and a plume of ostrich feathers was affixed to its forehead. Upon its back was a lofty pinnacle-shaped box, containing the holy covering intended for the Kéaba. One of these coverings is sent alternately by the Sultan and the Pasha of Egypt—a privilege granted to the latter, on condition that he shall furnish troops to guard the caravan upon its reaching the Egyptian confines. The box containing these much venerated articles is about six feet high and two in diameter. It is fixed vertically upon the saddle, and is covered with cloth of gold, and surmounted with small banners and plumes of many

colours. Rich housings of the same materials hung down on either side, so as nearly to conceal the whole animal.

The second camel, the most sacred of the two, bore no other burden than the mahhfil (seat or saddle), so called from its being the exact model of that used by the Prophet, upon which he frequently administered justice, and even first recited some chapters of the Kooran. It is of green velvet, embroidered with silver, and the bridle and remaining gear are of the same materials. The two animals were attended by a long train of grooms and surrounded by a guard of honour. To these succeeded the Hakim ul hadj (judge of the caravan) with his cavass. The duty of this functionary is to settle disputes, and to maintain severe police during the pilgrimage.

Wild sounds of drums and tamburines, with still wilder chants, proceeding from a band of ragged minstrels and dervish, now announced the approach of a body of pilgrims. These men, principally of the lowest and poorest classes, walked in confused groups, leaning upon long barked staves, and shouting, "Allah! Allah! Hou! Hou!" To these succeeded a guard of infantry, escorting the seven sacred mules, laden with treasure and presents. The former was contained in strong boxes covered with green cloth, and the latter in small cases, similarly shaped and ornamented to that carried by the first camel. The bridles and saddles of these mules were of red leather finely embroidered. Three of these animals carried the tents and poles destined to

protect the holy covering and the Sultan's letter at night. These poles were surmounted with large brass balls, and ornamented with green silk pennons.

To the mules succeeded a second band of wild music, and a larger body of pilgrims, more ragged and filthy, if possible, than their predecessors. Not a single individual of decent exterior could be seen among them. In fact, respectable persons rarely attend the departure of the hadj. They generally follow or precede as far as Damascus, or, passing over to Scutari, join the caravan at the time of its finally quitting that place, which occurs some eight or ten days later.

The last pilgrims having passed by, the black squadron wheeled into the procession, and the whole issued through the Imperial Gate. The streets through which the hadj took its course were lined with infantry of the guard, behind whom nearly the whole Moslem population was collected, the women on one side and the men opposite. The upper windows of every house were likewise crowded with ladies, whilst their husbands and male relatives sat below. Hundreds of gilded arabas, filled with the fairest women of Stambol, occupied every open space. Among these ladies were many who betrayed evident symptoms of being as desirous to be seen as to see, and this after a somewhat paradoxical fashion—for, whilst they studiously concealed their eyebrows and faces, all save their eyes, they carelessly let fall their ferigees, and evinced no scruples in exhibiting more of their persons than is usually exposed even by the least scrupulous of London or Paris.

The head of the procession having approached the landing-place, called Baghtshy Kapoosy (garden gate,) contiguous to the Valida mosque, it filed to the right, in order to make room for the beasts of burden. These having reached the water's edge, they were unloaded, and their burdens were carried on board a steamer prepared for their reception. The animals, escorted by a guard of honour, then returned to their stables in the Seraglio; and the Surra emini, Hakim ul hadj, and other caravan officers, embarked under a salute of twenty-one guns, and proceeded to Scutari. The pilgrims, in the mean time, made their way across as suited their own convenience, and thus terminated the procession.



SANDOOKA (SHAWL-COVERED TOMB); PARMAKLYK (INLAID BALUSTRADE);
SHEMDAN (SILVER CANDLESTICK) OF SULTAN SULEIMAN.

CHAPTER VII.

WAKOOFs, IMPERIAL MOSQUES, AND CHURCH PROPERTY.

Having more than once spoken of wakoofs, I will devote this chapter to a condensed description of these institutions, the nature of which is little known in Europe. The term wakoof, or wakf, of which the plural is evkaf, signifies a deposit, mortgage, security, temporary assignment, or absolute abandonment, according to the nature of the contract by which the property assigned

passes under the protection of the church ; that is, whether the consigner retains the mere life-interest for himself and heirs direct ; whether this life-interest be made redeemable by collaterals, on payment of fine ; or whether the property be abandoned for the exclusive benefit of the mosque or foundation to which it may be attached. In every case, wakoofs are held sacred, and are regarded as property "abandoned to divine protection;" they are, consequently, secure from confiscation or attachment on the part of the crown or of common courts.

These institutions date from the earliest days of the Omiad and Abasside dynasties, and were adopted and enlarged by that of Osman. On the capture of Constantinople, Mohammed II., commonly known as "the Father of the Conquest," introduced various changes, and his successors established new regulations, calculated to ensure a more faithful administration of the consigned property, and to contribute to public good. Suleiman the Magnificent divided the wakoofs into three classes, all enjoying the same ecclesiastical protection, though not intended for the exclusive benefit of the church.

The first class comprises all church property in lands, tenements, or moneys, whether derived from the liberality of original founders, from accumulations, or from subsequent donations of devout persons. The revenues arising from these sources are expended, firstly, in salaries to priests and individuals engaged in the duties and service of mosques, and, secondly, in the maintenance of the colleges, schools, hospitals, and other gratuitous institutions attached to these temples. The surplus is, or ought

to be, employed by the administration (tevlıyett) in the purchase of additional property, or in loans guaranteed upon lands or houses, in the manner described further on.

The revenues of all great mosques exceed, and in all instances amply suffice, for the above purposes. No demands in the shape of tithes, collections, or entrance money is ever made by the ministers of religion. The doors of all temples are open to the public without distinction of classes. Omnipotent vizirs enter these noble and imposing edifices, and prostrate themselves before the Almighty Protector of rich and poor, by the side of ragged beggars, without fear of contamination. Here men apparently of every rank and condition cast aside all thoughts of worldly distinctions, and bow with equal humility before Him, in whose kingdom all shall be alike.

If priests be enabled to augment their allotted salaries or perquisites, which are by no means proportionate to the enormous wealth of some mosques, it is through the medium of fees, or rather of presents, offered upon occasion of marriages, name-givings, circumcisions, and funerals. These offerings depend, however, upon the liberality of employers; no charge can be made legally. All imâms are bound to offer their services gratuitously to the faithful, within the quarter wherein their mosque is situated.

The number of imâms and other functionaries attached to each mosque varies with the wealth and extent of these edifices. The establishment of an imperial temple consists generally, 1st, of a sheikh, or dean, whose duty it is to preach a sermon after mid-day prayer on Fridays,

and who is a member of the superior ecclesiastical synod of the capital, with rank and privileges nearly similar to those of our bishops.

2nd. Of two or more khatibs, who recite the khoutba (prayer for the Prophet and Sultan), and are thence termed "Friday imâms."

3rd. Of four imâms, who alternately recite the five namaz. The senior of these officiates as curate or vicar to the sheikh, and assists at all religious ceremonies where the presence of a priest is required.

4th. Of from twelve to twenty muezinn, who call to prayers from the minarets, and also chant during namaz from the mahfil (gallery) in the chancel.

5th. Of some fifteen to twenty kay-yims, who may be likened to the beadles, vergers, sextons, and watchmen of Christian countries, they being charged with shutting doors, sweeping, lighting, guarding, and other necessary duties of a menial character. Thus the average number of persons attached to a first-class mosque, such as Aya Sofia, or Sultan Achmet, may be taken at some thirty or more.

The ceremony of name-giving having been alluded to in a previous paragraph, a few words will suffice to explain the nature of this operation, which is extremely simple, and is not commemorated by festivals or rejoicings of any kind: it usually takes place immediately after the infant's birth, in the presence of an imâm, who, having been summoned for the purpose, waits near the harem door.

Upon the new-born being presented to him, the priest

approaches, and, addressing it at once by the name previously selected by the parents, whispers the call to prayer (ezann) in one ear, and the abbreviation of this summons (ikamett) in the other. The baby is then carried back to its mother in the harem, and all is over. No sponsors are required. The mere fact of a child being born and acknowledged by Moslem parents, constitutes its admission into Islam, even should death ensue before name-giving. The above simple formalities being concluded, the imâm is regaled with pipe, coffee, and sweetmeats, and now and then carries away with him a good dinner, as well as a handsome present in money.

The revenues of mosques, all arising from wakoofs, vary, of course, according to the amount of property assigned by founders, or by subsequent benefactors, or according to the care and economy with which the funds are administered. It is difficult to obtain a correct account of these revenues; but, according to the best accessible authority, those of the undermentioned imperial mosques were nearly as follows in 1842.*

Aya Sofia, converted into a mosque by Mohammed II. in 1453, the richest of all similar foundations in the empire, 1,500,000 piastres.

Eyoub, erected by the same prince in 1458, and entirely rebuilt by Selim III., 200,000 piastres.

Mohammed II., terminated by the same in 1469, 675,000 piastres.

Out of some twenty-six mosques erected by Sultans,

* The names of these mosques are given according to the dates of their foundation, and not according to their magnitude or importance.

Valide Sultanas, and Sultans' daughters, twelve were constructed by the founder of the above three.

Bajazet II., completed in 1505, 520,000 piastres.

Selim I., finished in 1526, 290,000 piastres.

Shahzadeh (Princes), erected in 1549 by Suleiman the Magnificent, in honour of his eldest and favourite son Mohammed, who, with his younger brother Mustafa, was buried in the adjoining mausoleum, 230,000 piastres.

Suleiman I., founded in 1555, the most imposing and yet the most simple and chaste of all these stupendous edifices, 360,000 piastres.

Achmet I., opened for divine worship in 1614. From the convenience afforded by the contiguous At Maidany for the distribution of escorts, horses, and spectators, this mosque has been selected for the great imperial processions of the two Beirams and Mevlood, in preference to Aya Sofia or the Suleimanya, both entitled to precedence, . 710,000 piastres.

Yeny (new), or Valide, between the Egyptian market and Baghtshy Kapoosy stairs, erected in 1665 by Terkann Sultana, mother of Mohammed IV., 360,000 piastres.

Yeny, or Valide, erected in Galata, 1696, by Rabia Gulnush Sultana, mother of Mustafa II. and Achmet III. This mosque, with only one minaret, is principally constructed of wood, and is far inferior to that erected by the same princess at Scutari, 115,000 piastres.

Ayazma (holy fountain), founded by the foregoing at Scutari in 1711, 200,000 piastres.

Noory Osmanya (light of Osman), terminated by Os-

man III. in 1745, and justly described by Sir J. Hobhouse as the most graceful edifice in the city, 240,000 piastres.

Lalely (tulip), founded in 1760 by Mustafa III. The name is not derived, as asserted by some, from the tulip-form of the minaret galleries, but from a celebrated sheikh named Lala, who lived hard by, and was held in greater respect than the founder, 135,000 piastres.

Abdoul Hamid, at Stavros, on the Asiatic side of the Bosphorus, founded by that monarch in 1788, 180,000 piastres.

Selim III., erected in 1801 near the northern face of the great barracks of the Imperial Guards at Scutari, 150,000 piastres.

Selim III., a small but graceful mosque, erected in 1802 by the same monarch, contiguous to koomber khana (bombardier arsenal), 100,000 piastres.

Noossretya (victorious), founded in 1835 by the late Sultan, Mahmoud II., at Tophana. It is distinguished for the admirable lightness and beauty of its minarets and their gilded pinnacles, 180,000 piastres.

The mosques * are divided into three classes, called :

Firstly, djamy-y-salatinn (imperial places of assembly).
These consist of mosques built by Sultans and Sultana Valida.†

* Our word mosque, or mosk, is derived from the Spanish mesquita, a mere corruption of the Arabic medjid, which means a place devoted to worship.

† The title of Valida is not assumed until the son ascends the throne. It merges, should the mother survive the son. The title of Sultana is strictly limited to sisters and daughters of Sultans, and is not enjoyed by the kadinns, or partners of Sultans, with the sole exception of the Valida.

Secondly, djamy, (places of assembly) built by mothers of Sultans during their husbands' lives, by Sultans' daughters or sisters, or by other great personages, and enjoying certain privileges. Of these mosques there are some two hundred and twenty-seven.

Thirdly, the common medjid, or chapels, of which there may be three hundred.

Von Hammer gives the number of imperial mosques at twenty-four: d'Ohsson, a more correct authority, limits them to fourteen in the reign of Abdoul Hamid. To these I have added the two mosques of Selim III. and that of Mahmoud II., erected since d'Ohsson's admirable work appeared. Rigid observers of etiquette declare that more than one of these imperial edifices are not entitled to bear the name of the founders; because they were neither victorious in any great battle nor conquerors of foreign provinces. The mosque of Achmet comes under this category. Public opinion in these matters is carried to great lengths. Thus the "Tulip Mosque" was not named after Mustafa III., in spite of that unpopular monarch's efforts to immortalize and consecrate his name; and thus the noble temple built by Mahmoud II. is universally designated Yeny (new) and not Mahmoudya, or Noossretya, as enjoined by the imperial founder, under whose reign Turkey was deprived not only of various provinces in the North but also of Greece.

The most ancient mosque in or near the city is Arab-jelar (of the Arabs), erected in the lower part of Galata, near the bridge, by Moslema, brother of the Omiad Ka-

liph, Suleiman I., when he besieged Constantinople at the head of an Arabian army, but was repulsed by the Byzantine Emperor Anastasius II., A.D., 715. This mosque is distinguished from all others by its minaret, which is constructed in the shape of a belfry, and not in the graceful needle-form, universal in Turkish cities. The most modern mosque is that erected by Khosref Pasha, in 1838, at Emir Ghian, on the Bosphorus, immediately north of the yally inhabited by Rifat Pasha in 1841, and at no great distance, south, from the immense marine villa of the founder.

The financial administration of each of these mosques and of all other ecclesiastical properties throughout the empire is confided to two functionaries, appointed *ad hoc* by founders and benefactors. The one is called nazir (inspector), the other mutawelly (accountant). The latter are commanded by law to lay their books before the former every six months, that is, on the 1st of Moharem and 1st of Rejieb, the commencement and middle of the year. They are bound to render a minute account of all receipts and disbursements, and are divided into two classes. The first has charge of property exclusively devoted to the service of the church; the second superintends all secular wakoofs. A multitude of collectors, clerks, and sub-inspectors, are placed under their orders.

The deed or contract, constituting the abandonment or consignment of property, is entitled wakoofya. It must be examined and inscribed, firstly at the tribunal of the cady, or principal judge of the quarter, and then

registered in one of the three offices devoted to this object, in the department of the Maelya naziry (finance minister), where many clerks are employed for this purpose. In the first of these offices are registered all wakoofs belonging to the mosques of the capital and European provinces, as well as those of the holy cities; in the second, those of all similar institutions in Asia and Africa, and those of all public foundations for patriotic or benevolent purposes, except the imarett (almshouses and kitchens for the distribution of food), which are registered in the third division. These registers are kept with great care and precision, and so far differ from the generality of public offices, where the archives are not preserved or classed with strict regard to dates or matter.

The Deftardar Kapoosy (treasury, or mint), in which the wakoof office is comprised, is situated on the left hand, in the first, or outer court of the Seraglio, a few yards beyond the old church of St. Irene.* The old mint and finance department formerly stood in the poultry market (tavook bazary), commonly known as the Serasker's square, contiguous to Sultan Bajazet. The present buildings were erected in 1726, by Achmet III.

The lucrative functions of nazir and mutawelly, lucrative only through malversation and misapplication of funds, as the office is supposed to be performed gratuitously, have always been and are still confided by

* The Turkish Government has recently erected a new steam coining apparatus of forty horse power, under the superintendence of Mr. Taylor, an experienced English engineer.

founders to different individuals, holding high official functions for the time being, or to other persons, for life, with power to nominate successors. Others again appointed themselves trustees of their own donations or assignments, with reversion to heirs direct.

Thus the properties of some mosques are placed under the perpetual guardianship of the grand vizir and his intendant. Others are abandoned to the control of the Sheikh ul Islam and his intendant. Some have for nazir the director of customs, and for mutawelly, his deputy. But the greater part, in former days, were entrusted to the kapoo aghassy (chief white eunuch), who held the office of lord steward and comptroller of the imperial household, and was omnipotent in the palace.* The depredations and embezzlements of these white aghas were, however, carried to such extremes that Murad III. transferred their duties in 1591 to their black rivals, the kislär aghassy. Murad not only dispossessed the white aghas of all power over the foundations of his predecessors and of all other persons, and transferred it to the black lords, but he appointed the latter to the distinguished office of haramëein-usch-shereefaeen (inspector-general of the holy cities), which situation they nominally hold at present; the office being, as aforesaid, in abeyance, and not absolutely abolished.†

* Kapoo aghassy literally means "gate commander," as all the guards and police of the inner palace and harem were under this functionary's orders.

† The office of kapoo aghassy no longer exists, and, with the exception of some old and worn-out white eunuchs, and some three or four youths sent as presents, the whole white department has been done away with.

Vizirs, pashas, sheikhs, mollahs, and other individuals, who have erected mosques, either with or without annexing schools, colleges, hospitals, or other benevolent institutions, all adopted the same plan, and placed their foundations under the inspection of the above mentioned dignitaries, or of some other high civil functionaries, such as the grand judges of Roomelia and Anatolia ; the mayors of Stambol, Galata, or Scutari ; the hekim, or munejim bashys ; or of some other oolema or magistrate. Sometimes, but rarely, they nominated as trustees the Sheikhs or Imâms of the guardian mosque.

The annual revenues arising from the different imperial wakoofs being more than triple the expences required for each mosque, the increase of property by accumulation is great, and would be still greater were it not for malversation and peculation on one side, and the necessities of successive governments, or rather of successive sovereigns, on the other. There being no power higher than that of the imperial nazir, and the books and treasure being kept within the Seraglio, both are at the disposal of the Sultan. The nazir's accounts are supposed to be controlled by the finance minister ; but it is almost needless to add that none of these ministers were bold enough to oppose the abstraction of funds, or to offer a veto to the Sultan's will. In cases, therefore, of public emergency or individual necessity, Sultans never scrupled to borrow from the imperial wakoof treasury. Authorized by the *pro formâ* warrant of the finance minister, their majesties helped themselves

freely from this fund, always "with the conscientious determination of refunding," but never fulfilling this resolution. They frequently stifled the reproaches of conscience by expending a portion of this money in the establishment of new foundations or works of public utility ; thus obtaining great praise for their liberality and piety, when in fact they were committing unscrupulous acts of spoliation.

The second class of wakoofs comprise all useful and charitable institutions, which contribute to the advantage of the people at large, or to the relief of the poor ; such, for instance, as khans, libraries, colleges, schools, hospitals, kitchens for the distribution of food, alms-houses, lunatic asylums, baths, bridges, fountains, mausoleums, cemeteries, and batteries or fortresses, erected by military men for patriotic purposes. This class also includes pensions to superannuated priests and servants of the church, annuities to founders' kin, salaries to individuals charged *in perpetuo* with reading parts or the whole Kooran daily, for the repose of founders' souls,* and, lastly, the maintenance of various orders of dervish.

All these Wakoofs are registered in the treasury ; but founders are at liberty to regulate the disposal of the funds in any manner they may think fit—that is, by

* These kooran readers are of two kinds, *adsha*, or *devr shuan*, i.e., part or whole readers. It is the duty of the former to read a certain number of chapters, and to relieve each other in succession, so that the whole book may be read through within a given time, or to read different parts simultaneously. The business of the latter is to read the whole book through within a stated period. Other readers learn the Kooran by heart, and recite the whole, or parts, as may be required. Some of these, called *hafiz*, (of happy memory) are attached to the Sultan's household.

entirely abandoning both capital and interests, lands and tenements, to the foundation—by charging the abandoned property with annuities to themselves, to wives, and to children, to collaterals, and even to friends ; but with this proviso, that, at the death of the individuals specified, the whole shall fall into the exclusive possession of the foundation, for whose benefit the Wakoof was established. In the latter case, annuitants, or life-tenants, pay a small quit-rent to the Administration to defray expenses. In all foundations instituted for gratuitous education, or for the distribution of alms or food, founders' kin have the preference. Individuals entitled to such preference are termed moortezika (partakers of), and, in the event of denial or objection, may apply to the magistrates to enforce their claim. In trifling affairs the judge of the quarter is referred to ; in more serious matters the aggrieved address themselves to the court of the Cazi Asker of Roomelia, who is supreme judge in all similar disputes.

No man can convert free property (Mulk) into Wakoof, if the whole or part be mortgaged, until creditors are satisfied. It is the duty of magistrates to investigate this matter, before they consent to the inscription. In the event even of Wakoofs being registered as unencumbered, and of creditors being enabled to prove prior claims, the administration is bound to release the whole, or so much as will satisfy legal demands. In case also that all formalities of registration should not be minutely fulfilled, heirs or collaterals are entitled to demand the liberation of the property,

and to enjoy or dispose of the same as Mulk. This frequently occurs, and gives rise to protracted litigation. Individuals labouring under incurable complaints, or suffering from dangerous maladies, cannot convert free property into Wakoof. The transaction is then regarded as the act of a testator, and no one can deprive his or her legal heirs of more than one third of their inheritance, which is always divided among them in shares, males receiving two, and females one portion each, after deducting wives' dowries, and, if it be so willed, the third disposed of for special purposes.

Although it is forbidden by law to borrow upon interest, and usurers cannot recur to tribunals for recovery, exceptions are made in favour of such Wakoof administrations as may desire to raise money for the purpose of repairs, or for objects beneficial to the mosques or foundations under their charge. Indeed, the administrations not unfrequently employ their accumulations in loans, bringing one or one and a half per cent. per month. These transactions, if approved of by magistrates, are rigorously supported by law. When the money is lent to persons assigning property to Wakoofs, and the interest is not paid at the end of three years, the administration is entitled to foreclose.

The two preceding classes of Wakoofs are distinguished by the title of Shery (legal), their establishment being sanctioned by religious law. The third class is called Ady (customary), being the result of use, or custom, having no other original sanction than that of sultans or vizirs. Adet (custom), as remarked else-

where, frequently stands in lieu of law in Turkey, and, when once it has taken root, assumes the force of legal enactment.

Third class. The establishment of these foundations, which may be regarded for the most part as secular, originated in the desire of the Wakoof administrations to increase the wealth of their institutions by additional purchases, without the necessity of immediate payment, or without depriving sellers of all interest in the property disposed of—a plan whereby the latter were more easily tempted to sell, and that cheaply. Thus, for instance, the mutawelly only advance an eighth, or at most a sixth, of the purchase money, and leave to venders the full enjoyment of the property, either during their own lives, or those of their next heirs direct; both being then considered as mere life-tenants, who pay to the Wakoof a trifling rent about equal to the interest of the interest of the sum advanced. From the moment the Wakoof is registered, it becomes inalienable, and in default of immediate issue the whole falls to the guardian mosque upon the death of the assigner. It frequently occurs, however, that the administration permits grandsons, and even nephews or brothers, to redeem the Wakoof, and to hold possession of life profits, under the same conditions as if they had been the original assigners. A fine, equal to about one-tenth of the capital, is then exacted.

This system offered various advantages to purchasers and sellers. On the one hand, it relieved the former from the necessity of advancing the whole purchase

money. It insured to them a small but certain interest for this advance, and it eventually secured to them the possession of the whole, at perhaps half its real value. At first this plan was not considered lucrative for the Wakoofs; but, when the system was widely extended, the multitude of assignments, which fell in every year from deaths and default of issue, soon crowned the speculation with success. The rapidity of profit may be easily imagined in a country where the tenure of life was eminently uncertain, not only from the caprice of sultans, but from the constant ravages of plague, which every two or three years swept off whole families.

The adoption of quarantines, the benefits of which are now admitted by almost all Turks, in spite of their own fatalism and the opposing theories of some Franks, have, it is to be hoped, deprived the Wakoof administration of this latter auxiliary. But death in its ordinary form is sufficiently busy in the empire to satisfy all moderate desires. Some zealous mutawelly are however difficult to please. I heard of one, who, in speaking of quarantines, exclaimed, "They are bad inventions. In time no one will die, and the wakoofya will be ruined. Then, as if it were not enough to expel plague, there is the Medical Academy at Galata Serai — all men will learn to cure—the poor will certainly starve, and the mosques fall into ruin."

It is generally believed that the Koran and religious codes not only forbid the establishment of precautionary measures, but that Moslems are not permitted to quit infected places. This is an error, as is proved by

the following fethwa of the celebrated Mufti Bekhij Abd'ullah Effendy. Question. "Does Zeid, a Mussulman, sin, if he leave a place ravaged by the plague to go elsewhere?" Answer. "No, provided he implore Almighty grace." In the mean time, these precautionary measures are not wanting. In the spring of 1843, the number of quarantine establishments in the Turkish empire amounted to 110, causing an expense of nearly one million and a half of piastres per month.*

The advantages offered to sellers were equally great. By abandoning their property to the Church, they secured themselves from confiscation, and their direct heirs from spoliation at their demise. They were enabled to raise money to the value of a sixth or eighth of their capital, upon the payment of a trifling interest, and yet they retained the full enjoyment of the whole for themselves and immediate issue. When, as it sometimes occurred, they made bargains for a stipulated number of years, and not for lives, and died before the term expired, the administration generally permitted their heirs to replace them, and to enjoy the annuity until the end of the given period. By founding these wakoofs, sellers were also enabled to check the extravagance of their children, who could

* The Sanitary Council at Constantinople consists of fourteen members. These are the seven dragomans of Austria, France, England, Prussia, Russia, Sardinia, and Greece, four Frank physicians, a president and secretary (Turks), and a Frank director, who, until a recent change, was not a medical man. The whole have been recently placed under the orders of Mehemet Ali Pacha of Tophana, the greatest enemy to civilization and Europeans in the Turkish empire.

neither mortgage nor alienate the property ; a practice nearly as common in Turkey as in other countries.

The life-tenant, in all these cases, may let the houses or farms of which he has the enjoyment in what manner he pleases ; but he is answerable for repairs and dilapidations. It often occurs, however, that they purposely neglect to comply with this latter stipulation, being aware that respectable administrations find it advantageous to keep the property in repair for their own eventual benefit.

The founder of a wakoof of this class may dispose of his life interest to the best bidder, on the payment of a fine equal to about a tenth of the capital, and this without consulting his neighbours, who in Turkey, as in Hungary, have a prior claim to the purchase of all contiguous property, at a fair legal valuation, according to the law called *Shefy* (neighbourly pre-emption). From the moment property is made wakoof, it is secured from judicial pursuits, and cannot be affected by debts posteriorly contracted. In short, this third class is regarded as an efficacious mode of satisfying devotional purposes, of enabling proprietors to raise money, and still to retain the full enjoyment of the life interests for themselves and heirs.

Christian subjects of the Porte are permitted to avail themselves of this system, on the payment of a somewhat higher per centage. The advantages arising to the community at large from this institution must be numerous, as the greater part of the property throughout the country, even the imperial domains, are thus affiliated to mosques. Take, for instance, the whole of

the grounds upon which Pera and St. Dimitri now stand. These at the period of the conquest were open lands, partly laid out in vineyards and gardens. They were seized by Mohammed II. as domains, and his successor, Bajazet II. surnamed Wely (the saint,) converted them into Wakoofs of the first class, and made them over to the foundation of the mosque bearing his name, to which proprietors of tenements or gardens still pay a trifling ground-rent. The church may thus be said to possess, or to exercise manorial rights over, three parts of the buildings and cultivated lands throughout the empire.

During the reigns of some Sultans, all domains, farms, and tenements belonging to imperial and other mosques, were let upon annual leases (*moocatia*) to the best bidder in each pashalik. This mode of farming or contract, still practised with the public revenues, is called *iltizam*. The contractors (*multezim*) were generally the commanding pachas, who in most instances sublet them at advanced prices to others. But this system of short leases was the cause of such constant exactions, oppression, and dilapidations, and of such accumulated evils to the agricultural population and of loss to the wakoofs, that Mustafa II., and subsequently Abdoul Hamid, determined to introduce reforms.

The plan of annual leases was consequently abolished, and converted into life tenancies (*malikania*). The contractors were obliged to pay a large bonus in advance, by way of security, in addition to the annual rent. In all these cases, the sums advanced and the annual rent

are far below the real value, but the wakoofya by this means secures its payments, and the life tenants are less disposed to oppress the peasantry or to neglect the property.

More than one monarch has entertained projects of dispossessing the mosques of these privileges, and of placing the wakoofya under the exclusive superintendence of government. Sultan Mahmoud II., among others, seriously contemplated carrying this plan into effect, and probably would have done so, had his life been spared. The government in this case would have paid the salaries of all sheikhs, priests, and persons attached to the sacred edifices, together with all repairs and expences of their dependent institutions, and would have converted the surplus to state purposes. Various plans were suggested to Sultan Mahmoud's predecessors; but, during the existence of the janissaries, no one dared to interfere with institutions, whence the oolema, intimately connected with the janissaries, derived invariable profit.

Such are the outlines of the different classes of wakoofs. It would be easy to exemplify and enter into more minute details, but enough has been said to throw some little light upon the subject of church revenues and charitable funds, as well as to show the means adopted by Ottoman subjects in former days to secure themselves and immediate heirs from those sudden reverses of fortune, to which all men were then exposed. The wisdom and humanity of Mahmoud II. and the gradually extending lights of civilization have now deli-

vered all subjects of the Sublime Porte from arbitrary spoliations, and thus diminished the utility of the third class of wakoofs; but the number of persons that avail themselves of its benefits has by no means diminished.

Notwithstanding the care taken by founders to secure the faithful administration of property assigned or bequeathed for the maintenance of mosques and charitable institutions, and notwithstanding the severity of the law, gross malversation has been and continues to be practised, through the collusion of inspectors, accountants, and the government officer charged with examining the different edifices. These malversations are most perceptible in the second class mosques and their annexed establishments. Many of these bear ruinous evidence of abstraction of funds. Some destroyed or injured by fire, or other causes, have never been rebuilt or repaired. Some have already fallen into total ruin, whilst others, especially the tombs round Eyoub, are abandoned to gradual neglect and degradation. It occurs, however, in some instances, that the wakoof property, destined for the special maintenance of specified mosques, is situated in provinces now detached from the empire, for which no equivalent has been paid, or, if paid, not applied to its proper object.

Among other instances, are those of the beautiful mosque, situated in the romantic valley north-east of the Ok Maidany, named after its founder, the celebrated Piali Pacha, vizir in 1566 to Suleiman the Magnificent,

and conqueror of Chios* from the Genoese. A second is the Nishanjy Djamy, westward of Mohammed II., injured by lightning, and named from having been built by a secretary holding the office of nishanjy.† It would be superfluous to continue the catalogue.

Hopes may, however, be entertained that these interesting records of the great days of Ottoman splendour will not be entirely abandoned to the destructive inroads of time. All Osmanlis are not equally indifferent to the monuments of their country's grandeur, or lost to those reverential feelings, inspired by regarding the last resting-places of their renowned countrymen.

During repeated rambles through Eyoub and its vicinity, with my accomplished and talented friend, Ahmet Wekif Effendy, I expressed deep regret at the ruinous condition of numerous remarkable mausoleums, containing the ashes of celebrated statesmen, warriors, and divines. These sentiments, fully reciprocated at the moment, appear to have left some impression upon my friend's mind—for thus he speaks in a recent letter.

“ I have other good news to communicate this day. You remember those toorba (mausoleums) falling into ruin, near the mosque of Zal Ali Pacha at Eyoub, which we often visited and always deplored the degradation.

* Chios, called by the Turks Sakyz Adassy (Mastic island), from the quantity of this substance gathered and exported by its inhabitants.

† Nishan means a cipher or mark, as well as an order of chivalry or insignia of office. The Nishanjy, whose office was in the At Maidany, were charged in former times with affixing the Sultan's signature (toughra) to official documents.

Well, I have laboured so assiduously with the director of the evkaf (wakoofs,) that, perhaps to rid himself of my importunities, he has ordered their complete repair. Moreover, I have carefully watched that the marbles should not be covered with plaster, nor the coloured glass, where any remains, be disfigured with whitewash. You may well imagine the difficulties I have to contend with in restoring our adopted children. I will carry our friend Longworth, one of these days, to read the new inscriptions to be engraved over the doors.*

A description of the origin, together with an explanation of the names given to various mosques, would form an interesting and instructive work, not only illustrative of past history, but of the manners and customs of the people. Take, for example, those called Tootky Yedim (suppose that I have eaten it); Alti Boghadsha (six cakes); Ootch Bashy (three heads); Mihr ou Mah (sun and moon); Soghan and Merjian Aghas (onion and coral lords.)

The first was erected in the time of Sultan Achmet I., at no great distance from Psamatia Kapoossy, by an Effendy, named Shems-ud-dinn (sun of the faith,) and the singular designation resulted from the following plan, employed by the founder to economise money for its construction.

* It would have been more discreet had I not revealed the name of the enlightened Effendy, from whose letter I have translated the above extract. But such men do honour to their country, and merit being introduced to general notice and respect; albeit their modesty would shrink from such homage. Mr. Longworth is author of the excellent work on Circassia, and is engaged in literary pursuits at Constantinople.

According to tradition, Shems-ud-dinn was a public functionary, well to do in the world, and renowned for his epicurean propensities and convivial parties. He was kief incarnate. Being seized at length with a fit of ambition, which passed for devotion, he resolved to immortalize himself; but by nobler means than those which rescued from oblivion the names of Lucullus, Milo, and Heliogabalus. He, therefore, resolved to erect a mosque, but, finding that he could not effect this laudable intent and continue his luxurious mode of living, he decided upon sacrificing his stomach—a sacrifice the more meritorious, since his gastronomic reputation rivalled that of the redoubted Persian, Shah Nadir; who, among other dainties, commonly despatched a whole lamb stuffed with sweet almonds at his supper.

Having come to this resolution, Shems-ud-dinn summoned his steward, and said, “I will see guests this day,—ten, twelve. Let the choicest viands and khosh-ab (fruit sherbet) be prepared. But first make out the bill of fare, and let me know the cost?” The kihaya upon this withdrew, consulted with cook and purveyor, made out bill of fare and account, and returned to his master. Thereupon the latter took the roll of paper, read it with sparkling eyes and watering lips, and then exclaimed, “Excellent! excellent! a more delicate repast could not be imagined; add a dish of zerdeh (golden) pilaf, and it will be complete.”* Then, drawing forth his embroidered money-bag from his bosom,

* So called from its being tinged with saffron.

and counting out the required sum, he added, "Here, djanum (my soul)! take the coin, and drop it through the slit in the top of that iron chest, of which my friend Mollah Mustafa Effendi has the key."*

The steward did as he was commanded, and then placing himself in a respectful attitude waited further orders. "What are you waiting for there, my son?" asked the Effendy, quietly fingering his rosary. "Time advances—the purveyor must hasten to market, and we have no money," replied the steward.—"Nor I either this day," answered Shems-ud-dinn. "Shall I apply to Mollah Mustafa Effendy for the key of the iron chest, or buy on credit?" inquired the steward. "God forbid!" ejaculated his master. "How then can we obey and prepare dinner?" asked the other. "That difficulty is soon solved," replied the reformed gourmand. "Inshallah, I will postpone the feast until to-morrow. In the mean time, *tootky yedim* (suppose that I have eaten it.)" Thereupon the effendy dismissed his astonished steward, who, being less devout than his master, repented him bitterly that he had not taken his percentage of the money, in its passage into the strong box. This omission he took care to make good on the following morning, when the same mock formalities were renewed, and repeated every day during many years.

At length the strong box was filled with the money thus economised, and, a pupil of the great architect Sinan

* This learned man was tutor to Achmet I. He is buried in the cemetery of his pupil's mosque.

being employed, the worthy epicure's vow was fulfilled.* Tradition says, however, that this vow was no sooner accomplished than he evinced the most palpable back-sliding, and died of apoplexy, produced by over-cramming himself with melon dolmas, at the consecration festival.

The second mosque, called Alti Boghadsha, is situated in the vicinity of Mohammed II., and was erected by the chief baker to that Sultan. This worthy obtained the honourable privilege of presenting the conqueror with six hot cakes, called Boghadsha, every afternoon for his dinner, and secured for himself the monopoly of all meal, ground in the horse-mills of the city, which article he retailed at advanced prices to the trade, and thereby speedily realized a large fortune. His conscience smiting him at length for amassing so much wealth at the expense of the poor, who thus paid more dearly for their bread, and murmured proportionately, the monopolist sought to stifle the qualms of the one and the outcries of the other by building a mosque. Being, however, as vain as he was avaricious, he determined to distinguish this edifice from those which might be erected by other bakers, by giving to it the name which he enjoyed at court.†

* Sinan was the most celebrated architect of the Ottoman empire. According to Turkish historians, he ennobled the reign of Suleiman the Great by building fifty large mosques in different parts of the country, as many medjid, some ninety or more palaces, an equal number of bridges, and about fifty khans and caravanserais. His remains repose in a mosque erected at his own expense near the Adrianople gate. Sinan, who must not be confounded with the renowned Pasha, conqueror of Yemen, was the builder of the Suleimanya and Shahzadeh mosques.

† There are two other mosques built by bakers (etmekjee), the one in Galata, and the other near the eastern end of the Valens aqueduct.

Whether or not he repented him of his repentance, or became negligent in his courtly duties, does not appear, but the Imperial "Six-cake man" had scarcely finished his mosque ere he lost his privilege, and shortly his life. The price of flour and bread having risen considerably, the increase was attributed to his avarice : so the people, headed by a body of Serdan Getchdy (lost-heads), and other janissaries of the most daring and undisciplined cohorts,* broke into his mills and bakehouses, and, having first nailed his ears to the door-post, plundered his stores, and then smothered him in a trough of his own dough.

The third mosque, situated near Zindjerly Kapou, (chain gate), derives its name from a barber who came from Angora to seek his fortune in the capital, during the reign of Sultan Murad III. He commenced business as a poor lad, but his activity, politeness, and skill were so remarkable, that he soon rose to eminence, and his little shop was crowded with customers from morning to night.

In lieu, however, of imitating the example of the trade in general, at least in great cities, Hadji Hamid pursued a contrary course. Finding that he could shave three heads whilst others could only dispose of one, he reduced his price proportionately, saying that, "if Allah had blessed him with extraordinary expertness, this was

* The Serdan-getchdy formed elite companies, and were celebrated for their reckless valour and want of discipline. They were employed upon the most desperate and hazardous services.

not intended for his own benefit, but for that of mankind in general." In short, Hadji Hamid considered himself in some measure as an inspired person, intrusted with a divine mission to propagate and expedite outward cleanliness—a paramount point in Moslem faith, as typical of inward purity.

This disinterested conduct soon attracted the Prophet's blessing and favour. Customers became more abundant, if possible, than before. His razors and lather were never idle, save during the performance of his ablutions and five daily prayers. Thus in due time he amassed a considerable sum of money. His story having come to the Sultan's ears, through the medium of the Hunkiar Imâmy (imperial chaplain), one of his best customers, Murad III. offered him the place of Berber Bashy—a most confidential and honourable post.

This offer could not be refused, but, in order to give a further proof of his disinterestedness and piety, he resolved to abandon all his previous savings to the service of the Almighty, and to build a mosque, the Wakoof of which should be charged in perpetuity with the maintenance of seven superannuated barbers. Unlike the proud baker, Hadji Hamid did not think of designating this edifice by any title allusive to his office; but, in commemoration of the industry by which his star had risen to the ascendant, he directed his foundation to be called "The Mosque of the three heads."

The fourth that I have mentioned was founded by the Sultana Sun and Moon, daughter of Suleiman the Great,

by the celebrated Churrem (frolicsome) known to Europeans as Roxalana.* This edifice, wrongly placed in the list of imperial mosques by some authors, stands near the Adrianople Gate, and is conspicuous from all parts of Pera and the vicinity. It is distinguished from all others by its elevated position upon the summit of the sixth hill, and by the length of its single but graceful minaret. It is neither the Sultana's illumined name, nor the prominent situation of the edifice, but the mode in which the princess procured funds, that merits attention.

According to tradition, Sun and Moon Sultana erected this mosque, and another which bears her name at Scutari, from the sale of the jewels that adorned *one* of her slippers. Sultanas and rich ladies certainly lavish large sums upon the pearl or jewel-studded slippers worn at home; but they do not carry their extravagance to such lengths as would suffice for the above purpose. The fact is, that Sultans were accustomed to make over the revenues of one or more islands in the Archipelago, for the exclusive benefit of their daughters on marriage. These annuities were termed slipper-money, in the Harem language, as we call our ladies' allowance "pin-money." Thus Sun and Moon, who devoted half her revenues for the devout purposes above mentioned, had the credit of accomplishing her object by the sacrifice of one slipper.

The fourth and fifth mosques, situated, the one in the environs of the Et Maidany, and the other southward of

* Mihr ou Mah was married to the renowned Grand Vizir Roustem Pasha, who also erected a mosque in that vicinity.

Sultan Bajazet, have no extraordinary traditions attached to them. But they may be considered as exemplifying the wealth amassed by the chief black Aghas, principally derived from their emoluments as inspectors of Wakoofs, and likewise as illustrative of the fanciful appellations which these individuals receive, when purchased for the service of the great.* Thus we find these black attendants repeatedly named after some graceful flower or fragrant substance—after some sparkling gem or sweet-toned bird—as if in mockery of their misshapen figures and most hideous faces, their most unsavoury odour, lack-lustre eyes, and inharmonious voices.

Among these names, the most general are tulip, carnation, jessamine, and sycamore; amber, saffron, aloes, and musk; emerald, ruby, cornelian, and coral; nightingale, lark, or goldfinch. The founder of the Coral and Onion † mosques were both chief Aghas of the Imperial household, under different Sultans. Having neither kith nor kin, they satisfied their ambition more than their devotion by constructing these mosques.

Numerous traditions and legends are connected with the principal mosques, and more especially with Aya Sofia, which noble edifice, though inferior in sanctity to Eyoub, is regarded with peculiar veneration by the priesthood and public. Evlia, the most minute and observant of all Turkish historians and statistical writers,

* The conversion to Islam and name-giving of all pagan negroes take place upon their capture, or their arrival at the first Moslem station; but their original names are generally changed when they are resold at Constantinople.

† The Turkish language, like the French, has no term to distinguish onion from flower-root, or bulb.

introduces many of these legends in his works. Extracts from these, intitled "Muntekabat-e-Evlia Tcheleby,"* have been recently published.

I am indebted, since quitting the East, to the kindness of Mr. Longworth and Mr. Austen Layard for several interesting translations of these extracts. Those gentlemen observe, at the same time, that Von Hammer has also translated and published sundry traditions from Evlia's original works; but, as the learned Austrian's publications are little known to English readers, the following legends will lose nothing of their originality. They are given nearly in the words of the translators.

Legend, showing how the dome of Aya Sofia was rebuilt and strengthened.

"At the birth of the world's glory (Mohammed), on whom be the peace and blessing of the Lord, one half of the dome facing the keblah (of Mecca) was destroyed; and, albeit attempts were seven times made to repair and strengthen the same, it would not remain firm, but invariably fell to pieces.†

"At length, the prophet Elias, on whom be the blessing, appeared under the form of a hermit to one of the monks, and thus accosted him: 'Know that a prophet,

* Constantinople, vol. i. 1258, (1842-3.) I was unfortunately ignorant of the existence of this work whilst at Stambol.

† This coincidence of the falling of the dome with the Prophet's birth is a Moslem anachronism, as this misfortune occurred A.D. 558—that is, eleven years before Mahommed was born. The building was, however, restored by Justinian in 568, consequently a few months previously to that remarkable event.

named Mohammed, has lately appeared at Mecca. He alone can ensure the restoration of your dome. Without the aid of saliva from his mouth, the materials will not adhere together. But, if his spittle be mixed with water from the well of Zem Zem, and with sand from Mecca, then will the mortar remain firm and solid ;' and, so saying, the apparition vanished.

"Now the monks well knew this to be the prophet Elias, on whom be the blessing.* So three hundred of them girded up their loins, and departed for Damascus, whence they journeyed to Mecca ; and, having discovered Abou Taleb (Mohammed's uncle), they disclosed their wishes. Abou Taleb, being well disposed, straightway filled a cup with ink, and, dipping therein the fingers of the right hand of Mohammed, on whom be the blessing, spoke unto him thus : 'Stamp thou thy sign manual upon this gazelle's skin, to certify that thy people shall not exact haratch (capitation-tax) from monks and religious men, who shall thereby be exempted from tribute.'

"At the moment, however, that his holiness was about to dip his right hand fingers into the ink, one of the monks, seizing the same, immersed and completely blackened that glorious hand. Upon this, his holiness, inflamed with just wrath, exclaimed : 'It shall come to pass, by virtue of this hand of mine, that my people shall conquer, subject, and govern all of you ;' and, so saying, he dashed his blessed palm upon the parchment.

* Elias holds a distinguished place among Moslem prophets. He is the patron of travellers by land, even as the prophet Khidir (the verdant) is the protector of those travelling by sea.

“The impression being clearly traced at full length, the touhra used to this day by the race of Osman (as their sign manual) is but the imprint of that resplendent hand, whose rule is acknowledged by the whole empire of Islam. The stamp of the same remains in possession of the priests (Christian) who reside at Fanar Kapou (the patriarchal church), where it is preserved in a seven-fold jewelled casket.*

“Another monk then stepped forward, and, doing homage, said: ‘O Mohammed! the dome of our temple, called Aya Sofia (godly wisdom), at Constantinople, has been grievously shattered. Seven times have we vainly essayed to repair the damage, but the materials crumble like loose sand. Now, if thou wilt but grant us some saliva from thy sainted lips, we will mix it with mortar, and then of a surety will it adhere firmly.’

“Foreseeing, no doubt, that the temple would in due time become the property of his descendants, Mohammed forthwith consented, and, having discharged some saliva from his blessed mouth into a little box, he presented it to the monks. Rejoicing exceedingly thereat, the latter went forth, and, loading seventy camels with water from Zem Zem, and seventy others with earth of Mecca, they returned to Stambol. There they made mortar with the above ingredients, mixed the holy saliva therewith, and succeeded fully in repairing their temple.

* This portion of the legend is interesting, as shewing the traditional origin of the Sultan's sign manual, (tourah) of which a specimen will be given in a subsequent chapter. The parchment and jewelled casket are not forthcoming, nor does the exemption from haratch exist.

“The part in question is that portion immediately fronting the keblah. In order to certify that its solidity was attributable solely to the sacred saliva, the Father of the Conquest (Mohammed II.) suspended from the centre of the dome a golden ball, capable of containing fifty measures of wheat. The prophet Elias, on whom be the blessing, performs his devotions under this ball. He has been seen there by many holy men. Thus, whoever shall persevere in saying his morning prayer during forty successive days on this spot will infallibly obtain all his desires, temporal and spiritual. The truth of this,” adds Evlia, “has been proved by experience.”

Faith, in the apparition of Elias under the ball, has caused the spot to be called “The place of the prophet Elias.”

But this spot is not only celebrated for the visits of that prophet; it is renowned for working miracles.

For instance, should a man be troubled with loss of memory, a pilgrimage to this spot will ensure cure, always provided that the patient attend to certain prescribed rules—to wit: “Let him place himself during seven successive mornings, at daybreak, under the golden ball, and there perform his first namaz, eating seven black grapes, and repeating thrice after each prayer this invocation: ‘Ya Allahum (O my God), O unraveller of difficulties, Thou who knowest all secrets and mysteries—help!’ If he do this, he will, by Almighty blessing, recover his faculties, and his memory will become so powerful, that he will recollect every word uttered since his childhood, and the same will be engraven upon his

mind as upon a rock. This results (loquitur Evlia) from the dome having been repaired by God's aid.

"Thus it came to pass that Hamdy Tcheleby, son of Ak-Shems-ud-dinn (a celebrated Mollah), was so sorely afflicted with loss of memory, that when friends gave him the salam, he was obliged to look to a piece of paper before he could recollect the invariable reply, 'aleicum salam;' or, in plainer words, if friends greeted him with 'How is your health?' he knew not whether to answer 'Rather poorly,' or 'Very well, I thank you,' until he had glanced at his tablets.

"The doctors had long despaired of his recovery, until, by the advice of the devout Ak-Shems-ud-dinn, they recommended him to place himself under the golden ball. This he did; and, having strictly adhered to the required forms, was radically cured; so that his memory became so wonderfully renovated, that he could recollect the most trifling incidents, or words uttered in his presence, from the first moment that he reposed upon his mother's bosom."

Among various other miracles related of Aya Sofia are the following:—

1st. It is believed that the great gates of the south-west entrance are made from the wood of Noah's ark. Thus, should a man be about to undertake a sea-voyage, he will do well to perform two rikaats,* rub his hands against the door, and add a fatiha (first chapter of Kooran) for

* A rikaat consists of ten changes of position, each accompanied with a prescribed prayer or invocation. Two or more rikaats compose a namaz, or complete daily prayer.

the repose of Noah's soul. This done, he will infallibly return in safety; of which Evlia asserts there can be no doubt.

2nd. Should any one be troubled with palpitations of the heart, let him drink, fasting, of water from the well within the edifice, upon three successive Saturdays, before morning prayer. If he do this, he will, by divine grace, find certain relief through the miraculous influence of the holy saliva.

These may be puerile superstitions, not more so, however, than many inculcated by ministers of religion, and implicitly believed by the people in Christian countries.

We will terminate this chapter by a tradition or rather an anecdote connected with the mosque of Mohammed II., which, although of vast dimensions and proudly situated, is inferior in height and majesty to Aya Sofia—a circumstance, as recorded by various historians, that grievously wounded the vanity of the founder, who was ambitious to raise a monument which should eclipse all others in Stambol. Although the legend about to be related may serve as a record of the disappointed Sultan's ungovernable fury, it offers a striking proof of his subsequent deference to the laws. It is interesting also as a picture of manners, and of the mode of administering justice in former times. Mr. Layard's literal translation of Evlia runs thus:*

* Von Hammer gives a version of this legend in his Constantinopolis und der Bosphoros; but not in the quaint words of the original, as rendered by Mr. Layard.

“ The Conqueror, being a wrathful monarch, rebuked his mimar bashy (architect in chief) saying : ‘ Why hast thou failed to build my djamy as lofty as Aya Sofia ? Why, slave, hast thou cut down my pillars, each of which is worth a tribute of Room (Turkey), and made it low ? ’ To this the mimar bashy answered, ‘ O, Padishah ! we have many earthquakes here in Stambol. I cut off three yards from your columns, lest your mosque should suffer damage. Thus is it lower than Aya Sofia. ’ Such was his apology.*

“ ‘ Slave ! ’ exclaimed the padishah, with a voice of fury ; ‘ thy excuse is more offensive than thy crime ! ’ and so saying he savagely chopped off both the man’s hands at the wrists.

“ The next day, the mimar bashy presented himself before the mollah of Stambol, and, holding up his miserable stumps, laid complaint against the Conqueror, and demanded judgment according to law. Immediately thereon the mollah despatched his kihaya (agent or deputy) to the Father of the Conquest, and summoned him before his solemn court. To which the conqueror replied, ‘ Let the holy law take its course. ’ Then, putting on his ferijee (mantle,) he thrust an iron-headed mace into his girdle, and straightway went before the judge.

“ After giving the salam, the monarch advanced towards the seat of honour (sedareh) ; but the Mollah,

* The architect was a Raya Greek, named Christudolos, who, according to some authorities, died uninjured and wealthy, having received a large grant of land contiguous to the mosque as his reward.

holding up his hand, waved him back; exclaiming, 'Otoormà (sit not down)! O, my Padishah! Take thy stand by thine adversary's side, and plead with him.'

"The Conqueror having obeyed, the mimar bashy was called upon to speak, which he did thus:—'Sultanum (my lord judge,) I was an accomplished architect, master of my trade. The padishah complained that I had made his djamy too low, and cut down his columns. Thereupon he chopped off my two hands, and thus deprived me of all means of gaining a livelihood, and of providing for my wife and children. Let the holy law take its course.'

"The mimar bashy having spoken, his excellency the Mollah thus addressed the Conqueror, 'Padishahum (my liege,) didst thou cut off this man's hands?' To this the Father of the Conquest rejoined, 'This man cut down my columns, each of which was worth a tribute of Room, and thus deprived my mosque of splendour; therefore did I cut off his hands. Let the holy law have course.'

"To this his excellency the Mollah replied, 'Beyim (my bey or lord), 'splendour often breeds misfortune. The lowliness of thy mosque is no hindrance to devotion. Even were all the stones of thy djamy jewels, still would their worth be merely as dirt in God's eye. By unlawfully cutting off this man's hands, thou hast been guilty of oppression. He can no longer gain a livelihood. The duty of providing for his wife and children devolves by law on thee. What answerest thou?'

“Sultan Mohammed sternly replied; ‘It is as it is. Let the law decide.’

“Thereupon, the Mollah answered, ‘The law decrees that, should the mimar bashy persist in his suit, thy hands must likewise be cut off. He that infringes the law, by the same shall he suffer.’ To this the Conqueror rejoined, ‘Sultanum, we will assign him a sufficient pension from the treasury.’ But the Mollah, interposing, exclaimed, ‘Khair (no!) We must not wrong the public treasury. The fault is thine. Thy imperial pocket must alone suffer. This is a decree.’

“Upon this the Conqueror said, ‘Be it so! I will give him twenty golden pieces daily, and may this be halal? (lawful or accordant with justice.)’ The mimar bashy being satisfied, the matter was thus settled; and each, having received a copy of the decree, was relieved from further litigation.

“His Excellency the Mollah now rose, and did homage to the Sultan, who thus addressed him. ‘Hearken, O Mollah! If thou hadst commenced proceedings by saying, This is our Padishah—we must show him honour and favour—see! with this mace would I have pounded thy bones; whereupon the Conqueror raised his ferijee, and disclosed the head of his redoubtable iron mace.

“To this the Mollah, nothing daunted, rejoined, ‘Beyim! If, in lieu of acknowledging the supremacy of the law, thou hadst proved contumacious—look! I would have commanded this dragon to enforce its behests;’ and, so saying, he raised the edge of his carpet and

showed a great dragon, which, springing up, scattered fire from its mouth. But the Mollah exclaiming, 'Down, sirrah !' quickly covered and concealed the reptile.

" Thus did Sultan Mohammed, a just and illustrious Padishah, respect the law, and terminate this suit with his servant. Abd ul Sinan, a pupil of the mimar bashy, completed the mosque."*

* This Abd ul Sinan was an ancestor of the celebrated Sinan, who erected the Suleimanya eighty-one years later.



1. IBRIK (EWER); 2. LAYAN (HASIN); 3. ZARF AND FINJAN (COFFEE-CUP AND HOLDER); 4. JESBA (SAUCEPAN FOR BOILING COFFEE.)

CHAPTER VIII.

COFFEE-MART; GREENGROCERS; GARDENS AND HORTICULTURE.

Fronting the north-west entrance to the Flax-market, is situated Tahmiss Khana, where a large portion of the coffee consumed in the city is roasted, pounded, and sold wholesale or retail to bakals (grocers), or coffee-house keepers. Tahmiss Khana, a government monopoly, farmed to an Armenian company, under the superintendence of a Turkish kihaya, is the only establishment

of the kind in Europe. It comprises magazines for storing and sorting, stoves for roasting, and mills for pounding the bean.

The latter consist of three distinct horizontal wheels, each worked by two horses. Each wheel acts upon a set of levers, that turn a long cylinder, armed with semi-circular pegs, placed at regular intervals. These pegs, acting like the teeth of a barrel organ, rise in succession, and lift up an equal number of iron pestles, which are elevated about two feet, and then the pegs, revolving backward, allow the pestles to fall upon the beans strewed in a long stone trough. The powder, when sufficiently bruised, is swept out, and conveyed to an adjoining chamber to be weighed and sifted. The three mills pound an average of 2,750 lbs. per day.

Von Hammer observes that the action of the aroma causes the eyes of the Armenian workmen to sparkle with exceeding animation. I could only perceive that the poor men's skins, saturated with coffee dust, gave to them the appearance of red Indians, and that they were all emaciated, unhealthy, and subject to a constant cough. The horses, also, were raw-boned and piteously out of condition, and, as the drivers observed, unable to work more than six months; whereas those in the flour mills are all in good case, and continue their labour for many years.

The discovery of coffee dates, according to Turkish historians, from the year A.D. 1258, when a dervish named Hadji Omer, being expelled from a convent at Mocca, took refuge in a cave upon a neighbouring

mountain, where, in order to appease the cravings of hunger, he gathered and roasted the berries of a shrub growing hard by, called kahhva. Finding these berries both palatable and nutritious, he bruised and diluted them with water, and not only sustained life during several days with the beverage, but acquired increased health and vigour. His brethren, having visited the cave some days later, expecting to find him dead from starvation, discovered him in the act of preparing his meal, and were consequently as much surprised at the miracle as they were pleased with the grateful aroma of the new substance. They consequently returned to their sheikh, and related what they had seen. He, regarding the expelled brother's salvation as a miraculous proof of divine protection, and being curious also to taste the new berry, forthwith recalled Hadji Omer, and reinstated him in his cell and functions.

The governor of Mocca, having heard of the discovery, and having tasted the decoction, not only joined with others in extolling its merits, but took care to convert it into a source of monopoly, by seizing upon all spots where the plants grew, and declaring them government property. He nevertheless bestowed marks of favour upon Hadji Omer, who, although a man of most dissolute habits and immoral character, died in odour of sanctity, as sheikh of the Rufaya Dervish, a sect founded by Achmet Rufaya in 1182.

Such is the accredited origin of this universal beverage, which, however, does not appear to have been

introduced at Constantinople until 1555, by two Arabian merchants, who established their magazine upon the spot where Thamiss Khana now stands. The use of coffee having led to various abuses, and the numerous shops where it was sold diluted having become the resort of debauched and abandoned persons, as they frequently are at present, the corps of Oolema objected to its use. A celebrated mufty, Abou Essad, also issued an anathema against it, under the singular pretext, as observed by d'Ohsson, that "all matter consumable or carbonized by fire ought to be proscribed by the true faith."

Notwithstanding this anathema, and the persecutions of Murad IV., who directed all the coffee shops, to the number of five hundred, to be razed to the ground, the use of the beverage triumphed, and now forms the solace of the rich and the principal sustenance of the poor. The number of small cups consumed in a day by one person varies from ten to fifteen, that is, among those who exchange many visits; but these, if put together, would not perhaps exceed the contents of two large tea-cups.

M. de Thevenot, who visited Constantinople in 1655, thus quaintly speaks of the general predilection for coffee, then unknown in France, and little relished even in the days of Madame de Sevigné, who affirms that the taste for this beverage would never become general, a prophecy not borne out by results, since it appears from a recent statistical return, that the quantity of coffee con-

sumed in Paris during the year 1842 amounted to more than seventy million litres.*

“*Les Turcs*,” says M. de Thevenot, “ont une autre boisson, qui leur est fort ordinaire ; ils l'appellent cahvé, et en usent à toutes les heures du jour. Ce breuvage est amer et noir et sent un peu le brulé. Ou le boit tout à petits traits de peur de se brûler ; de sorte qu' étant dans un cahvékhane (ainsi nomment ils les lieux ou on le vend tout préparé) on entend une assez plaisante musique de humerie. Cette boisson est bonne pour empêcher que les fumées ne s'elevent de l'estomac à la tête, et par conséquent pour en guerir le mal—par la même raison il empêche de dormir.”

The mode of preparing coffee is simple. The bruised or ground beans are thrown into a small brass or copper saucepan ; sufficient water, scalding hot, is poured upon them, and, after being allowed to simmer for a few seconds, the liquid is poured into small cups, without refining or straining. Persons unaccustomed to this mode of making coffee find it unpalatable. Those who have overcome the first introduction prefer it to that made after the French fashion, whereby the aroma is lost or deteriorated. A well made cup of good Turkish coffee is indeed the most delectable beverage that can be well imagined ; being grateful to the senses, and refreshingly

* Supposing each litre of liquid coffee to require four ounces of powder, this would give eighteen million pounds, or one million and a-half per month. This, admitting the return to be correct, would give upwards of one pound and three-quarters per month for each individual—a fair average.

stimulant to the nerves. Those who have long resided in the East can alone estimate its merits.

As I propose to describe the mode of serving and presenting coffee, the inseparable companion, the Pollux of the Castor-pipe, in the chapter relating to these latter essentials to Oriental existence, I will merely observe that the number of kahvakhana in and about the city are estimated at nearly 2,500. Here, pipes, coffee, and narguillas are always ready, between dawn and nightfall; and here, at all hours of the day, picturesque crowds of loungers may be seen enjoying meditation or conversation. Each coffee-house has its regular customers, many of them stern-looking greybeards, who have probably limited their walks during many years to their favourite corner. There they curl up their legs, and remain in listless enjoyment from one prayer hour to another, after the day's business is concluded. The coffee-houses of Stambol are the substitutes for the clubs or favourite "estaminets" of the middling classes in western Europe. Here the gossips and quidnuncs of the quarter assemble to discuss private as well as public affairs, and to divert themselves with the stories of the meddah, or the shrill, and to our ears discordant, songs of the gipsy musicians, who frequent such places. The coffee-houses are therefore watched by the police, and in many instances the cahvagees are paid spies.*

In ancient times, the janissary conspiracies were

* The ordinary price of a cup of coffee is ten paras (a halfpenny), but the lower classes never pay more than five paras.

generally concocted at their favourite coffee-houses, the proprietors of which were always affiliated with, or under the immediate protection of, the odas that frequented them. The outbreak that led to the dethronement and barbarous murder of Sultan Osman II. was first mooted and matured in a celebrated coffee-house belonging to the 65th oda, opposite to the janissary mosque, called Orta Djamessey, near Et Maidan. The members of this oda were convicted of instigating and perpetrating the cruelties inflicted upon the unfortunate young Sultan, when carried prisoner to the Seven Towers, in 1622. The legion was therefore abolished by his brother Murad IV., when he came to the throne upon the death of Mustafâ I.

As a lasting memorial of the atrocities committed by the 65th legion, it was decreed that it should never be re-organized. Once a fortnight, also, when the distribution of candles and fuel was issued to the companies at the Et Maidan barracks, the storekeeper-general called out the name of the 65th oda, as customary, with all others, in order that each might receive its allowance. Whereupon, an officer, appointed for the purpose, replied, in a loud voice, " Let its name perish. It is accursed" — a solemn and impressive mode of perpetuating the treachery and crimes of the rebellious troops. The coffee-house alluded to shared in the proscription. During more than a century, the barren spot on which it stood was pointed out with marks of disgust and horror by the people. The animosity of Murad IV. to coffee-shops in general is attributed to his fraternal

detestation of the crime that elevated him to the throne—a worthy feature in the otherwise dark portrait of this tyrant.

The coffee imported into Constantinople is now, for the most part, the produce of West Indian or Brazilian plantations. Yemen or Mocca coffee is never brought to Tahmiss Khana, and is difficult to be procured in the dried fruit bazar. It is rarely met with, save at the houses of some great men, who receive it from Arabia. The average market-price of good coffee at Smyrna is 600 piastres for bags containing two hundred okas. The retail unground price at Constantinople, in 1843, was at the rate of 1600 piastres for the same quantity, or 8 piastres per oka, equivalent to about sixteenpence for two pounds and three quarters. The total consumption is estimated at 5,625,000 okas per annum. The coffee-house trade is frequently carried on in the same manner in which London brewers obtain profits: that is, wealthy bakals (grocers) erect or rent coffee-shops, handsomely adorned with fountains and other embellishments, and there place agents, who are allowed a per centage on sale. Sometimes the coffee-houses belong to Pachas, or rich Turkish effendys, who adopt a similar course. But in general they are private speculations, and proprietors are allowed long credit by wholesale dealers.

I had a curious proof of this one day, on passing from the Saddle Market, under the aqueduct of Valens, with Mr. Longworth. There we encountered a crowd pressing round two persons, one of whom was a wholesale

grocer, and the other a coffee-house keeper. Both were in a state of great excitement, and, in spite of the soldier who had charge of them, were engaged in hot dispute. At length, half-exhausted with the flow of angry words, they moved on a few paces, but, having gained second wind, they again stopped, and the grocer exclaimed, looking round at the bystanders—

“A fine fellow this! He knows how to make much out of nothing. He fattens upon other men’s emptiness. Look! has he not a fine kurk? (*fur pelisse*.) Mashallah, has he not a noble shawl? By my soul, these are the produce of four years’ wickedness. Behold! he pays with promises, and sells for ready money. A dog might get rich at that rate. Oh! he is a bad man! He mixes my good coffee with roasted rye, and thereby doubles its quantity. He adulterates my fine sugar with sand, and thereby increases its weight, adding poison to robbery. All this he has done during four years, and never paid me a para.”

“You lie—you eat dirt—immense dirt. You are an extortioner, a calumniator. I defile your mother, your grandmother, your sisters—oof!” exclaimed the debtor, interrupting the grocer.

“Oh, oh! you do, do you?” replied the latter, approaching close to him with a fierce look.

“Yes, I do, and your soul into the bargain,” answered the kahvagee.

“Bouyeroom,” (we will soon see that) rejoined the grocer. Then, advancing his head, he forthwith spat most vigorously on his debtor’s beard. The latter, not

choosing to be behindhand in this species of warfare, paused for awhile to collect ammunition, and then returned the compliment with a similar projectile. Upon this, the grocer lifted up his hand, and, swinging it round, dealt the other a most startling box on the ear, exclaiming, at the same time, "Ah, ah, you dog! son of a dog! ah, you pezevenk! you heap filth on filth, do you! There, swallow that!"

The kahvajee, who seemed little disposed to accumulate this kind of arrears, no sooner recovered from the first shock than he sprang forward, and repaid the loan by a terrible blow upon his creditor's nose, which seemed calculated to render it as flat as that of the negro boy, who followed with the grocer's pipe, and stood by enjoying the pastime more than any one present.

The grocer, finding that he was likely to be worsted at this species of battle, now drew back, raised his finger to his eye, and, in a voice of mingled choler and lamentation, exclaimed—"Look! look at this bad man! See how he pays his debts. He would fain darken my sight, that I might not see to cast up accounts before the judge. Inshallah, he shall pay dearly for it, if there be justice in Stambol. Four thousand piastres for coffee and sugar, and a nose smashed—that will make a fine account." The bystanders now interfered, and the soldier, who had looked on enjoying the quarrel, stepped forward, and bade them follow him to the guard-room. This was the only instance I ever saw of any infraction of that decorum and peaceable demeanour which characterise all decent Osmanlis when in public.

Within a few yards of Tahmiss Khana is a narrow street, called Hassirjylar Tcharshussy (mat-makers' market.) It consists of open stalls, around which mats of different qualities are neatly piled. Matting is imported from Egypt in rolls, about two feet broad, and from ten to fifteen long. These are closely joined together by the dealers, according to the measures demanded by customers. This is a profitable trade. Stairs, corridors, and apartments of almost all large houses, are covered with matting, over which carpets are spread, as occasion may require. The prices vary according to quality. The finer kinds cost 2 piastres per square pique,* or about 3 piastres the square yard. Inferior qualities are cheaper.

The prolongation of the mat-market and its vicinity are occupied by Supurgedjy (basket-makers), for the most part Arabs or Egyptians. The materials with which they work are principally split palm leaves and a broad flag imported from Egypt; or a finer rush, of which vast quantities grow upon the banks of the streams that flow through the plains of Adrianople, and upon the banks of the Danube. The articles manufactured by the Supurgedjy are—

1. Tchokan, a substitute for clothes-brushes. They are generally round, and consist of the fine extremities of the Adrianople reed, tightly joined at one extremity, which serves for a handle. The texture of the old Turkish costume, combined with the general aversion to

* One pique equivalent to twenty-six inches.

employ articles made of hair, lest they should be the spoils of forbidden animals, formerly prevented the use of brushes. But the introduction of the new dress, now worn by all functionaries, high or low, has given rise to a new trade, and hair-brushes are gradually introduced.

2. Hassyr and Taktan supurgessy (mat brushes or brooms). These articles are made of the same materials and in the same manner as the former, but differ in form. They are fan-shaped, generally about eighteen inches long, and as many broad at the extremity, which is cut square. They are ornamented with strips of coloured cloth, and sometimes with oval pieces of looking-glass, wherein the Turkish handmaids may enjoy the satisfaction of admiring their own charms—a gratification to which the black slaves, who perform all menial work, are more addicted than their fair fellow-captives from Circassia. These brooms, used for all domestic purposes, might be introduced with advantage in England, as their flat pliant surface suffices to carry off all extraneous matter, without injuring the texture of carpets.

The mode of sweeping also obviates in a great measure the inconvenience arising from dust. The servant holds in the left hand a flat and hollow wooden shovel, open at one extremity, called farash. This serves as a receptacle for the sweepings collected by the broom, and thus prevents dust from rising or being blown over the apartments. But this would require more patience than our flaunting housemaids would deign to bestow, and would demand constant stooping,

sorely inconvenient to women cased in stubborn whale-bone. These farash are generally made of common wood, neatly painted, but those used in palaces and rich houses are frequently inlaid with mother of pearl and tortoiseshell.

3. Zenbil. These are light wicker baskets, with cover and handle, used for domestic purposes, but more at home than abroad, as baskets are rarely employed for carrying purchases out of doors.

4. Sepett: shaped like our rush game baskets, and made of split palm, or broad flag leaves. These are sometimes used by artizans for carrying tools or small burdens, but more generally by grocers, fruiterers, druggists, and other trades, for preserving their various merchandize; wooden drawers, sacks, or tubs being unknown.

In former days, the basketmakers were allowed to work outside the seraglio, beneath the angle of the wall contiguous to Vizir 'Skelessy; thence the large imperial kiosk, which crowns the wall at this spot, derived its name of Sepettgilar (basketmakers). It is also added that Sultan Ibrahim, imitating the example of Solomon, diverted himself with basketmaking, and consequently protected and granted various privileges to the basketmakers' corporation. This called forth corresponding gratitude on their part; so that when Ibrahim determined to erect a kiosk at that spot, in 1643, the basketmakers humbly petitioned to be allowed to defray a portion of the expense. Such a petition was not likely to be

rejected, and in return Ibrahim directed the building to receive the name which it still retains.

5. Kutchuk Sela are small light baskets of similar form, made of blanchéd flags, and ornamented with coloured cloth, ribbon, or silk. These are employed in harems for preserving rice, coffee, sugar, tobacco, cotton, and other articles, as we use jars and tin canisters. The trade also manufacture small rush rattles for children, called Hassyr tchengerlik (reed bells). They consist of a short handle, and hollow top, in which latter two or three small bells are enclosed. These, ornamented with coloured cloth, supply the place of the more costly articles of coral, gold, and silver, used in England. Noah is the patron of this guild. When the ark rested upon dry ground, and the patriarch stepped forth, he found it necessary to provide means for transporting and preserving divers articles useful to his family. Reeds grew in abundance as the waters subided, and he forthwith instructed his children to provide substitutes for sacks and boxes.

The above trade must not be confounded with the Sepetgee (basket or panniermakers), who reside partly near the Horse Market, and partly in the long street which runs parallel to the Mat Market *extra muros*. The latter, most of whom are gipsies, work exclusively in coarse wicker. They fabricate the strong baskets employed by fishmongers, ass and horse drivers, dealers in eggs, onions, salt; and heavy articles. They also make circular coops for broods of chickens, more secure and convenient than those used in England and

France. Solomon is the patron of the last mentioned guild.

A portion of the street occupied by the *sepetgee*, near the harbour, and contiguous to the Fish Market, is tenanted by the *soonguerjee* (sponge-dealers), whose shops are ornamented outside with enormous but coarse specimens of their calling. The use of sponges for personal ablution being unknown to the inhabitants, the dealers are rarely provided with the fine articles found at Smyrna, which, however, can only be procured at that place as an especial favour, the whole produce of the fisheries being monopolised by European merchants. Now and then, indeed, some fine sponges may be purchased at Constantinople, at moderate prices, the best and largest not exceeding 15 piastres, whereas at Smyrna they cost 25.*

Latterly, the attention of the Stambol dealers has been called to this article, and, as they are all island Greeks, active, intelligent, and eager to gain money, it is probable that their shops will ere long be stored with finer qualities. At present, sponges are only used by the inhabitants for cleaning marble floors, baths, kitchens, &c. The principal sponge fisheries are in the waters of Naxos and other contiguous islands. These fisheries

* On my homeward passage, in the *Tagus* steamer, in the agreeable society of Sir Peregrine Ackland, Captain Cator, R. N., and their interesting families, efforts were made by all the party to obtain a supply of fine sponges at Smyrna, but no merchant could be induced to dispose of these articles in detail. I cannot allude to this pleasing voyage without mentioning the obliging attentions and watchful care of our commander, Captain Evans, whose skill as a seaman is equal to his extraordinary powers as a chess-player.

are government monopolies, farmed in the first instance by the Capudan Pacha, who is inspector and responsible accountant for the revenues of the Archipelago islands. They are then sublet to the principal men of the islands, who contract with the Smyrna merchants, and these again contract with European traders.

We must now retrace our steps to the southern entrance of the Egyptian Market, in order to proceed directly to the great bazars. Opposite to this entrance is a narrow street, called Aladsha Hammam Sokahkjy (Mottled Bath Street,) from its being contiguous to the fantastically painted bath of that name.

It has been observed by different authors, that "Constantinople is distinguished from all other cities by not having names to its streets." This is correct as regards the small thoroughfares, but the generality of large streets (Sokahk or Sook,) bear some distinctive appellation, known to all the inhabitants, and generally taken from the most conspicuous object in the vicinity. Names of men, animals or imperial personages, are, however, forbidden. It will suffice to mention some few of the principal streets. These are Divan Yolly,* running from the imperial gate of the Seraglio to that of Adrianople; Balyk Bazary Sook (Fish Market Street); Hasyrjilar Sook (Matmakers' Street); Fenar Yolly (Fonar Street); Baghtshy Kapoossy Yolly (Garden Gate Street); Top Kapoossy Sook (Cannon Gate Street); Balat Yolly (Palace Street); Edrena Kapoossy Sook (Adrianople Gate Street); Yený Kapoossy Sook (New Gate Street);

* Yol is properly speaking a road, as we say, King's or Edgeware Road; but it is used also as street.

Akhor Kapoosy Sook (Stableyard Gate Street). None are numbered, nor are names affixed. But no difficulty occurs in finding out the residence of any given individual, as the inhabitants of each mahal (quarter) are well-known to neighbours, and especially to the bakal (grocers), to whom strangers generally apply.

Aladsha Hammam Sokahkjy does not impress foreigners with favourable ideas of the splendour of Constantinople, though it affords a picture of the activity of trade. It is narrow, ill-paved, and invariably filthy. The raised footpath, on either side, is sufficiently wide to tempt passengers to mount, but not sufficiently broad to admit of two abreast; so that, in order to avoid being repeatedly compelled by civility or prudence to descend, it is safer to walk in the centre. Franks may jostle with impunity and hold their own ground against male Turks; but it is neither polite nor wise to impede the progress of the gentler sex. This street is the great thoroughfare between Galata and the bazars and khans, for all persons connected with trade. But those proceeding to the Porte or to official residences generally, land at Baghtshy Kapoosy, and ascend by the streets branching southwards. This "Mottled Bath Street" is lined with shops, filled with original and interesting productions, some of which I will pause to describe.

At the right hand corner is one of the best supplied sebsevatjee (greengrocers) in the city. It may be taken as a type of the trade. It is always stored with the finest fruits and vegetables in season, cheaper and superior to those sold in Galata and Pera. Among

these are portokaly (oranges), limony (lemons), and agatch koovan (citrons)* of immense size, from the Archipelago and Anatolia; injeer (figs), of which there are sundry varieties, but none surpassing those of Smyrna and Broussa; koovan and karpus (sweet and water melons): among the most renowned of the former are the kassoobah, from the valley of that name near Smyrna.

A fair and spirited traveller,† in the agreeable relation of her tour in the East, has justly eulogised this fruit, and even hinted that it might have been employed to tempt our first mother. However probable this hypothesis, it does not precisely coincide with Moslem belief. According to the abridged Universal History of Achmet Effendy, astrologer in chief to Mohammed IV. in 1660, the first fruits eaten by Adam and Eve were grapes, which hung in rich clusters above their heads, as they reposed beneath the shade of a tree, around whose trunk a parasite vine clung for support. The forbidden fruit, however, was neither the apple, as we imagine, nor the melon of the witty authoress; but *wheat*, which at that time grew as a tree. When Satan, then the most beautiful of created animals, was shorn of his legs; and when Eve transgressed, the corn tree was also reduced from its high estate to the condition of a perishable annual. This legend may be considered as typical of the fecundity of Eve, who, according to Moslem tradition, bore two hundred and forty children, half male and half female—and all twins.

* Literally wood or tree melons.

† The Honourable Mrs. Dawson Damer.

Among the most abundant fruits when in season are oozoum (grapes). The best flavoured are the small slightly acidulated Smyrna rasaka, called by the Perotes sultanine, and the white sweet-scented tchaoosh, from Kady Kouy. During the months of August, September, and October, and even in November, grapes and melons, especially karpus, are seen in boundless profusion. An oka of the first, finest quality, does not average more than two and a half piastres, and melons are equally cheap.* These two fruits, whilst in season, form the chief sustenance of the lower orders. A single individual usually consumes an oka of grapes and three or four water-melons in a day. Fevers and gastric complaints are therefore extremely prevalent.

Grapes are cultivated upon the flanks of all the hills dipping into the Bosphorus. The choicer kinds are grown upon trellises, or are sticked, but the vineyard-grapes are much neglected. They are rarely hoed, never staked, and, after the first pruning, are allowed to shoot forth unrestrained; the results are small crops, flavourless and sour wine. The vintage generally commences towards the end of September, on the Greek festival of the nativity of the Virgin. The produce, thrown into tubs or baskets, is carried down to the villages, where it is pressed and converted into wine by the most simple process.

At this period, the Greek inhabitants of the adjacent

* Strolling one day in company with Dr. P. Colquhoun, Hanseatic chargé d'affaires, in whose pleasant and hospitable residence at Yeny Kouy I was then staying, we ascended the fertile valley behind Tchibookly, and there purchased ten sweet melons from an Arnoot gardener for six piastres, about one shilling.

villages betake themselves in crowds to the slopes and valleys. Every corner rings with the notes of guitars, mirthful sounds, and vocal music — if, indeed, that can be called music which resembles the lamentations of sufferers bewailing a toothache in the most discordant and piteous tones. Beneath each tree are assembled groups of dark-eyed maidens and youths; the former attired from the shoulder downwards in European gowns and finery, but retaining the graceful Grecian head-dress, which sets off their luxuriant hair to great advantage; the others preserving the national costume, consisting of the dark full camlet or cloth small-clothes, the tight jacket and still tighter waistcoat, ornamented with black braid, and girded round with a many-coloured Albanian sash. Judging by the endless festivals of the Greeks, by the display of finery exhibited even by the poorest inhabitants, and by the roistering, dancing, swinging, singing, and merriment that meet the eyes and ears upon these occasions, the “ maltreated, tyrannised, tortured ” Greek rayas must be the most reckless or the happiest of all the Sultan’s subjects. That they are the most profligate and discontented admits of no question.

Melons receive no extraordinary care or culture. Frames and glass are neither known nor required. Cultivators select plots of ground generally in the centre of sheltered valleys open to the sun. The space is well hoed; slight excavations are made at the distance of from four to six feet; a small quantity of manure is then thrown in; the seed is placed upon this, and covered over with earth; one or two hoeings are given to destroy

weeds, and in due time the fruit ripens. It is then sent to Constantinople in large baskets, containing from fifty to eighty, or, being piled in boats, is hawked up and down the Bosphorus. It is customary for the proprietors of land adapted for the cultivation of melons or certain other vegetables, such as egg-plants and pumpkins, to let their ground in small lots to Bulgarian or Arnoot peasants, who rear the crop. When this is nearly ripe, market-gardeners purchase the whole standing, and relet it in smaller portions, or retail the produce themselves.

By the side of the above fruits we see elma (apples) and aiva (quinces), from Rodosto, Sinope, and various parts of Rومelia and Anatolia ; erigy (plums) from Mardin, Damascus, and Amasia ; nar (pomegranates) from Asia Minor, of which the seeds are eaten with lemon-juice and sugar, or pounded and employed for sherbet. Tchilek (strawberries), both pine and wood, are abundant, but not remarkable for flavour ; they are grown in the villages upon the European side of the Bosphorus. Dood (mulberries), red and white, are much used for sherbets. Mosmollah (medlars) and kirez (cherries) are common ; the latter are generally small and tasteless. A better kind of the white-heart species is grown near the village of Belgrade ; but the choicest are imported from Scala Nuova and Nymfea, and are not unworthy of the praise bestowed upon them by Lucullus. Sheftaloo (peaches), woolly and insipid, and kehassy (apricots) are abundant ; the latter are small and un-

wholesome, so much so, that in the Levant they are generally called "mata-Francos" (kill-Franks). Immense quantities, sun-dried, are imported in bags from Damascus, and are used for stewing and making cooling drinks for sick persons. To these must be added pears of good quality and rich perfumed flavour, from Angora and the Grecian islands, with raspberries, filberts, walnuts, currants, and gooseberries.

Pineapples do not succeed. It is affirmed by those who have attempted to cultivate this fruit, so common in colder and less genial regions, that the climate is not suited to their culture; such, at least, is the reason given by the Sultan's German gardener. But the failure more probably rests with the cultivators, seeing that the average temperature is moderate, not exceeding 75 Fahrenheit during the six warmest months, and not falling below 40 during the remaining six. Upon the hottest day of 1842 (Sep. 24), the thermometer in the shade at Buyukdery rose to 92 Fahrenheit at mid-day; but this was an exception, and was caused by scirocco. On the preceding day, at the same hour, the thermometer stood at 82, and on the 25th it fell to 76 at noon.

Having kept regular thermometrical notes during my residence in the East, this may not be an inappropriate place to introduce an extract, shewing the maximum and minimum temperature at eight a. m. and at ten p. m. during the year 1842.*

* Various occupations prevented my noting the thermometer at mid-day, but in summer the sun may be said to have acquired its full power at eight a. m.

TEMPERATURE DURING 1842.

	EIGHT A.M.		TEN P.M.*	
	Maximum	Minimum.	Maximum.	Minimum.
January	54	31	52	32
February	53	38	56	40
March	62	26	51	28
April	68	42	62	42
May	74	46	73	42
June	84	61	76	51
July	88	70	77	52
August	87	68	78	54
September	92	76	76	59
October	79	64	63	46
November	68	51	54	39
December	56	31	48	30

Of vegetable productions there is a boundless quantity. All those cultivated with us, and others unknown to our markets, are to be met with. Among these must be enumerated enguinar (artichokes), a favourite and most abundant article, bearing two crops. The roots of young plants dressed with a rich sauce are much eaten in March. Bakla and fassoolia (broad and kidney-beans), of which there is an immense consumption; the husks of the former are stewed, and used as a vegetable. Bezalia (green peas), marool (lettuce), small and never blanched. During spring vast quantities of coss lettuce are sold in the streets, and eaten raw without salt. Hyiâr (cucumbers) also are most abundant, and are eaten raw by the common people, or pickled in brine. Karnabit (cauliflower), of extraordinary size and compactness,

† Thermometer placed in the shade outside a window having a N.W. aspect.

are cultivated in the gardens, or rather fields, in the valleys near Therapia, Buyukdery, &c.; their best season is February. Lahana (cabbage) is much used for pickling, and 'devoured in this state with exceeding relish by the common people. Keaydenoss (parsley) plucked with the roots, is supposed to possess fructifying qualities, in opposition to the negative properties ascribed to it by Theophrastus.*

Frenk battlejan or doomat (tomatas), battlejan (egg-plants), and sakyz kabak (Chio pumpkins*), are among the most esteemed and abundant vegetables brought to market. The culture of these three is nearly similar to that of melons, but greater care is apparently taken to water and cleanse the plants. The first are employed for stews, or scooped out and filled with savoury substances. The second are also stewed or fried in batter. They have the reputation of producing fever and diarrhoea. Though ill suited to European digestion, they are the favourite food of the Jewish population. The third, when young, and about three inches long, are employed as receptacles for dolmas; thus the contents and the envelope are constantly confounded. Kabak, if thus employed when young and tender, would be a worthy addition to our kitchen resources, provided they made their appearance at table softly reclining upon a rich couch of sauce, or interestingly pregnant with a game stuffing.

* Theophrastus de Plantarum, quoting Crisipus and Dionysius, asserts that parsley has the effect *sterilescere mares et fœminas*.

† Originally produced and still growing in superior perfection upon that island.

Another vegetable, unknown to us, is bahmia, a green pulpy pod, the produce of a small annual. Its culture and employment is similar to that of the egg-plant. Lahana (cabbages) and bahmia may be considered as classic vegetables, having lent their names to the two rival parties in the noble game of the Djerid. When the combatants, called Djindis (horsemen), all pages, young black aghas, and officers of the Seraglio, met for sport, they were divided into two bands; one called Lahanajee, and the others Bahmiajee. This custom, established soon after the conquest, was evidently imitated from the old Byzantine parties of the blues and greens; colours by which the competitors were known, and classed in the public games of the hippodrome. The Sultans, like the Greek emperors, were affiliated with one or other of these parties. For instance, the late Sultan, Mahmoud II., was a member of the Bahmiajee; whilst his unfortunate predecessor, Selim III., belonged to the cabbage-men. More than one marble column in the court of Gul Khana Kioshk attests the prowess of the rival parties in this fine exercise, now fallen into complete disuse.

To the above vegetables must be added Jerusalem artichokes, turnips, beet-root, radishes, leeks of large size, a boundless profusion of onions and garlic, carrots, celery, cress, sage, mint, thyme, red pepper-pods, a variety of herbs used for salad, and an inferior kind of asparagus.* In short, with the exception of potatoes,

* The failure of this plant is entirely the fault of culture. The gardener of the Russian palace at Buyukdery grows asparagus fit for Covent Garden market, to judge at least by that served at the hospitable table of Monsieur and Madame de Titof.

little known and still less cultivated, every vegetable and herb of our climate is to be found in profusion. Potatoes, supplied for the use of Frank and Perote families, are imported from the Mediterranean ports.

From the want of night dews and the sharp summer-heats, the generality of fruits and vegetables come to maturity with great rapidity, and are proportionably ephemeral. They are, moreover, deficient in juice and flavour; that is, with the exception of grapes, melons, cauliflowers, and artichokes. The culture of field turnips, or beet-root, is unknown for farming purposes; indeed, farmers employ no artificial means for fattening sheep or cattle. Beef, being rarely used by Osmanlis, and fat mutton not being esteemed for kababs or soup, no attention is paid to fattening stock. The fat or suet employed for culinary purposes is imported in hides from Ibrail and Galatz, and forms an important article of commerce with Wallachia and Moldavia.

The same absence of neatness and arrangement observable in fishmongers' stalls is perceptible in those of greengrocers. Fruits and vegetables, heaped in large piles or baskets, look neither fresh nor tempting. A few common flowers are now and then placed on the front board in wooden bowls, but with little regard to symmetry. Tchitchekjee (florists) are here and there to be met with. A market for flowers, shrubs, and young trees, is held every Monday, in Bazar Guny Irtessy Tcharshy (Monday market), a narrow street on the left hand upon emerging from the Egyptian market. The show is, however, limited to the most ordinary kinds.

Nevertheless, the people are passionately fond of flowers. They constantly adorn their turbans, or the handkerchief enveloping the fez, with roses or carnations. It is a common practice also to offer nosegays to superiors and equals when visits of ceremony are paid, at circumcision feasts, births, or marriage festivals, and upon new appointments, promotions, or grants of imperial honours.

In former days, when etiquette was more strictly observed than at present, it was customary for grand vizirs to present nosegays to foreign ambassadors upon the day of their public reception, as tokens of amity; but the practice has not been maintained. Nevertheless, Sultans sometimes confer this honour upon their excellencies. This occurred to Lord Ponsonby, for whom Mahmoud II. professed greater personal regard than had ever been shown by an Ottoman monarch to any Christian representative. Thus, during the summer of 1838, the imperial Tchitchekjy Bashy (florist in chief) made his appearance at the embassy, bringing with him three or four large baskets, filled with the richest fruits and choicest flowers from the gardens of Beglerbey; a profitable mission for the imperial florist, who received presents from our liberal elchy, exceeding in value a month's produce of the imperial gardens.

Lady W. M. Montague describes the signification attributed to different flowers in the love language of the harems of her day. Lady Mary was, however, ignorant of, or perhaps concealed the fact, well known to all Turks, that this conventional language, now little known

and still less employed, save by dancing-girls (yildiz) and persons of similar character, was more commonly in use within the harems ; that is, among the ladies themselves, than between the two sexes. This may appear strange, but those well acquainted with the habits and customs of the people are aware that sentimental attachments between the female sex exist to a most jealous extent. A Turkish effendy, learned in such matters, furnished me with a glossary of this language, such as it is interpreted in our times. I will not, however, recommend adventurous strangers to test its efficacy ; firstly, because personal experience does not authorise my vouching for its fidelity ; and secondly, if correct, the application might entail consequences no wise to be coveted for themselves, or for the objects of their experiments.

Whilst upon this theme, it is but just to English travellers to say that, among the many who visited the Bosphorus during my sojourn on its shores, none boasted of their success in destroying the mental repose of the veiled beauties of the seven-hilled city. On the other hand, among those of our gallant and frolicksome neighbours, whom it was my good fortune to meet on the banks of the Golden Horn, there was scarcely one who did not depart with the intimate conviction and attendant affirmation, that it had merely depended upon his own will to carry off the choicest flower from the imperial garden of admiration. But it is an innocent vanity, a pretension that rejoices them, amuses others, and injures no one.

The language of flowers has been much abused by

Western Orientalists, some of whom have attributed to the children of Flora a variety of insidious insignifications, of which they are totally unconscious; whilst others, seizing upon the conventional interpretations admitted among the classes above mentioned, have run into dissertations that produce the same confused effect upon a parterre as that which befel the builders of Babel. It may be added, that the poetry or romance of the passions is less known in Constantinople than in any other city. Nowhere is female existence more positive, or less subject to the exciting influences that are met with elsewhere. Mental occupations, in the extensive sense employed by us, are exceptions. The amusements of ladies of all ranks are more material than intellectual, and their occupations more prosaic than poetical.

Reading is not a common acquirement; writing is, perhaps, an uncommon talent. The productions of the illustrious Hafiz, or of some Turkish poets, may be known to a few; but ninety-nine out of a hundred women are unacquainted with any other works than the Kooran, and some few religious tracts and catechisms: they have, consequently, nothing in the shape of literature to excite, and, as too often occurs, to pervert their minds. The same thing may be said of theatrical representations, and of those public or private meetings of the two sexes, which all tend to the same object. Women of the common classes are nearly the same as they are in all lands; that is, they are exclusively occupied with the menial duties of their small households. Ladies of the middling classes devote themselves to the same

objects, though in a somewhat higher sphere ; whilst those of the higher grades, though they do not neglect their household duties, occupy their time in superintending the education of their children or young female slaves, in dressing, bathing, and visiting, and not unfrequently in political intrigues, in which they take a lively interest and prominent share.

In short, with the exception of novel-reading, love-making, love-letter writing, and receiving the visits of the male sex, ladies of rank at Constantinople pass their time much as the ladies of other great capitals, with this difference, also, that they are more united in their families, more respectful to their parents, more obedient to their husbands, and infinitely less perverted in mind and principle than that which is considered the fashionable portion of the female population of Paris, London, or Vienna. It may also be observed that, among the unfortunate inmates of the female lunatic asylums, few instances occur of the malady being traced to the passions.

Much stress is laid by writers on the East, upon the prejudicial effects of polygamy, both as regards the unity of families and the increase of population. This is not a place to undertake a statistical disquisition upon the causes that operate upon the latter ; but I do not hesitate to say that the influence cannot be extensive, seeing that polygamy is not the rule but the exception. The religious code undoubtedly admits of plurality of wives ; but regard to domestic comfort and economy, and, I may almost add, natural decency and affection, forbid or restrain the practice. Among the lower, middling, and

secondary classes, scarcely an instance is known of men espousing two wives.

Poor people cannot support the expence. Richer persons dread the inconvenience, unless, indeed, they should have been disappointed in an heir; or unless the prolongation of chronic maladies in their first wife should induce them to espouse a second. In this case, the second is generally a slave; as few respectable parents feel disposed to give their daughters in marriage to men, over whose establishments they cannot exercise undivided control; or, at all events, where they shall have no other superior than the husband's mother, who, if a widow, invariably resides with her son. Among pachas of the highest rank and wealth, plurality of wives is now and then met with; but here again the practice is an exception. Upon the most minute and repeated inquiries among Turkish effendys and Frank medical men, accustomed to attend the families of the great, I could not hear of more than fifteen or sixteen persons who were known to have availed themselves of the law of polygamy. Among these were Hossein, the well known Pacha of Widdin; Riza, the grand marshal; and Namik Pacha, some time ambassador to the court of St. James's.

But now to the flowery glossary. The language, such as it is poetically rather than practically admitted to exist, is divided into three classes. The first is the representation of abstract thoughts conveyed through the medium of a flower, fruit, or leaf. Thus a full-

blown rose (gul)* signifies "perfection of charms," and, by analogy, a white rose means "innocence and candour." A rosebud (gul ghongessy) with thorns, denotes "fears;" without thorns, "hope." White jessamine (yasmin) means "agreeable and interesting." The sweet white violet (benefsh) "modesty;" † the daisy, "innocence;" gaudy tulips (lala) with red petals, "hearts consumed," and those with dark leaves, "impassioned tenderness;" narcissus, (zernekada) bespeaks "eyes languishing through excess of tenderness;" jonquil, (fool), "passion;" the mournful cypress (serv), "despair;" marigolds, (guny tchitchekjy) "suffering," ivy, (borsook) "sorrow;" thorn blossoms, "embarrassments or difficulties;" corn-flowers, "delicacy;" scabius, "pride or disdain;" and the odoriferous tuberoses, (teber) "voluptuousness;" anemones, (nou' mân) "hearts inflamed;" and the curling blossoms of the hyacinth, (zunbul) "burning adoration." In this catalogue, there is enough to convey as many tender messages as might serve to ruin the mental repose of fifty English milliners.

The second class consists of flowers or fruits, expressive of words or sentiments with which such flowers or

* Gul means flower, or flowers in general, but it is given to the rose, as the most excellent of all flowers.

† The violet, Mohammed's favourite flower, is also called gul Peighamber, (the Prophet's rose). It will be remembered that, when Jupiter metamorphosed Io into a heifer, he converted the grass beneath her feet into a bed of violets—fit couch and provender for such dainty kine.

fruits have some characteristic analogy. Thus, the crimson pomegranate blossom (nar) signifies "fire," whilst the ripe and open fruit expresses "a heart burning with the flames of love." An orange (portokaly) represents the word artokal, a term of contempt, and meaning, moreover, "die for all I care."

A single blossom of any flower, the horse-chestnut or mimosa arborea for instance, means euluma dek, (for ever, to eternity); a silken thread is equivalent to "alas! my Sultana, have pity on your slave;" a ripe peach, (sheftaloo) with rosy velvet cheek, is an humble suppliant for a kiss; a dark ruby, (la'l), a gem rarely made use of by amorous correspondents, being considered over-pressing, and not very economical, supplicates for a whole aviary of kisses, and also means "rosy lips." Scarlet poppies, or pale marigold, signify "favour and remedy for suffering."

Thus, by sending a small basket containing a ripe pomegranate garnished with a single blossom of hyacinth, a marigold, and twig of cypress, surmounted by a full-blown rose, held together with a silken thread, the gallant means, "Model of earthly perfection! my heart burns for thee with undying constancy. Queen of my fate! oh take pity on my anguish, or the mournful cypress will soon wave over my untimely grave."

The third class is that by which every child of the blooming goddess represents a stanza or conventional line of poetry, as remarked by Lady Mary. This is the most classical and mystical of the whole three, and requires infinitely greater acquaintance with the literature

of the East, than falls to the share of ladies and gentlemen in general. I avow myself to have been so completely baffled in all attempts to comprehend the merits and finesse of this interesting medium for winning fair ladies' smiles, that I must renounce all hope of rendering it intelligible to others. One example will suffice, that of the dark-streaked crimson carnation, (*karenfil*), which embodies in its calix the whole of the following verse, and may consequently be regarded as an encyclopedia of love. "Innocent and unadorned by art, thou art alone indebted to nature for thy charms; but thou wouldst become a thousand times more enchanting wert thou tutored by the hand of love."

It would be easy to extend this catalogue *ad infinitum*; but as watchful guardians and careful mothers have enough on hand to keep their fair charges in check, I will not add to the means of eluding their vigilance.

The greengrocers' trade forms an appropriate branch of the farmers', gardeners', and vine-dressers' company, at the head of whom, in former days, was the *Bostanjy Bashy*. His duties of inspection and control are now exercised by the chief magistrates of the city and suburbs. Their agents inspect the markets, and confiscate rotten or unwholesome articles. The number of greengrocers' shops, like those of all other trades, is limited. No stall can be established without permission of the company's officers, sanctioned by a magistrate; so that large premiums are sometimes paid for the mere goodwill of shops. The principal vegetable market of Pera is held daily in the street, immediately contiguous to

the entrance of the old English palace. Shops are met with in various parts of the city and suburbs, but none so well supplied as that in Aladsha Hammam street. The motto of the above guilds, especially that of the fruiterers, is appropriately taken from these words of the Koran, "Eat of every kind of fruit, and walk in the beaten paths of the Lord."

The trade has a worthy example of neatness in its patron, Baba Retan, a native of the Penjab, and superintendent of the celebrated and only garden near Mecca, called Mooalla Baghtshessy. He learned his art in the delicious gardens of Delhi and Lahore, and was the first who instructed the Arabs in the science of grafting and budding, (ashlemac), and improved the system of horticulture. He classed flowers and vegetables in different beds and parterres, so that the pollen of the one might not vitiate that of the other. He also introduced the plan of strewing alleys with broken shells, brought expressly from the Red Sea. These, being mixed with sand and naphtha, formed a cement obviating dust, and defying rain. If this legend be true, and there is no reason why it should not, since the impervious coating for water-pipes, and the adhesive mortar called khorassan, are of most ancient Arabian or Persian invention, Baba Reten may be regarded as the first introducer of asphalt pavement, and ought to be venerated accordingly by directors of those companies.*

* The mortar or cement called khorassan, used for the construction of mosques, reservoirs, and other buildings requiring extraordinary solidity, is composed of one-third bricks or tiles, pounded to the consistency

The example of Baba Reten might be advantageously followed by the gardeners of the Bosphorus, who content themselves with spreading loose sand and broken shells upon their walks, producing thereby a pleasing effect, but causing much dust and inconvenience to the feet. That plan is, however, preferable to the custom of paving the walks at the yally (marine villas) of the wealthy with black and white pebbles in mosaic patterns. But, in Turkey, men rarely walk for pleasure, and cannot comprehend how Franks can employ their feet for purposes of locomotive amusement. When they see us rapidly pacing up and down the muddy or dusty space that crowns the summit of the small burying-ground at Pera, now converted into a public promenade, they compare us to those unquiet wanderers, the Kara Deniz Gutch (Black Sea birds), which from dawn to sunset wing their restless course to and fro between the Euxine and Propontis, and are supposed, according to the assertion of travellers, to carry the souls of the condemned in their crops.*

of road-scrapings, and two-thirds of finely-sifted lime, with the necessary quantity of rain water. When employed, the mortar is laid on in layers from five to six inches in thickness between each range of bricks or stones, the latter being dipped or sprinkled with water to augment the adhesion. Khorassan, still in common use, was employed by the early Byzantines, as is proved by the remnants of their churches and cisterns. It was borrowed from the Arabs, who took it from the Persians, and called it *Dakik ul Kharf* (Potters' dust).

* These birds are a species of halcyon. They are sometimes called *yel kovan* (wind-surpassers). They roost and breed in the rocks and crags at the entrance of the Black Sea. Their food is principally seaweed and animalculæ. They feed at dawn and twilight. They are never seen to repose or even dip into the water during their progress.

Malicious persons, ill-disposed towards the worthy corps of diplomatic interpreters, affirm, that the crops of these never-resting yel-kovan are also receptacles for the souls of faithless dragomans. They add, that the birds are condemned to eternal passage between Buyukdery, the usual summer residence of the diplomatic corps, and the Seraglio point; as an emblem of the frequent passage of dragomans whilst alive, and as a memorial of their well merited chastisement after death. Now, this punishment may be very just upon dragomans' souls, seeing that an honest English jury pronounced them all rogues so lately as 1842;* but it is rather a severe infliction upon the innocent birds.

Having enumerated the principal varieties of fruits and vegetables, a cursory description of the system of gardening may not be out of place.

Private gardens of wealthy persons are kept with much neatness and attention to pruning, cleansing, and general culture. All those situated upon the borders of the Bosphorus, or upon the flanks of its diverging valleys, are laid out in successions of terraces—the walls of which are furnished with espaliers, affording support to vines, fruit-trees, Virginia, and other parasites, which here grow in great luxuriance.

That which we commonly term the flower-garden is not exclusively devoted to this object, vegetables being constantly mixed with ornamental plants. The ground is laid out in box-bordered parterres, cut in fanciful shapes, intersected with alleys and winding

* Vide case of *Pisani v.* Times newspaper.

paths, strewed with shells, or paved in the manner above mentioned. The steps conducting from terrace to terrace, and the flat copings of supporting walls, are ornamented with flower-pots, containing some five or six varieties of geraniums, cloves, carnations, scarlet lychnis, stocks, anemones, fuchsias, heliotropes, and heaths. The parterres are generally filled with lemon and orange trees in pots, cultivated as they are in England, that is, with many branches low grafted; with roses, jessamine, arbutus, trained in a pyramidal shape; lilies, iris, sunflower, larkspur, mignonette, lupines, convolvulus, and sweet-peas, interspersed with standard pomegranates, seringas, bays, laurustinus, and althæas; whilst the loftier and more secluded portions are shaded by stone-pines, mastic, chestnuts, ilex, figs, walnuts, cedars, and the mimosa arborea, whose roseate silken blossoms are of unrivalled beauty, during the short period of flowering in August.

The walks of the terraces are generally sheltered by vine-covered trellises, bearing abundant crops of the large pulpy blue grape, and the centre of each range of parterres is refreshed by a reservoir or fountain. In some of the palace gardens are deep excavations, forming a kind of area, the floors of which are of marble, and the walls of masonry finely plastered. These open into underground chambers, well furnished and approached by a subterraneous passage. The open court is refreshed by fountains, and the whole is called by the Persian word *Serdaba*.

A beautiful specimen of these underground apart-

ments, erected by Selim III., may be seen in the gardens of Serai Boornou. It is called Serdab Baghtshessy. It is to these cool chambers that the proprietors and their friends, or the ladies of their families, can withdraw during the great heats of summer. But they are not much resorted to in general, as they are damp and confined, and want the prospect so grateful to all Orientals; whereas, from the kioshks or summer-houses, erected in the most prominent positions in all gardens and shaded by noble planes or cypresses, the eye may be gratified by the magic spectacle that spreads far and wide on every side, and the cheek refreshed by the quickening breeze, that generally rises towards sunset. It is in these kioshks that the Sultan and great men frequently dine and pass a couple of hours previously to retiring for the night.

Being upon a visit to Colonel Williams and Lieutenant Dickson of the Royal Artillery,* who resided at Ortakouy, a village immediately north of the noble palace of Tchiraghan, we strolled one evening to the burying-ground which crowns the summit of the hill, the usual place of rendezvous and night kief of the

* These two officers, the second of whom is the son of the late distinguished General, Sir A. Dickson, were appointed by her Majesty's government to introduce various improvements in the Turkish artillery, especially in the laboratory department. A more proper selection, in regard to zeal, ability, and high character, could not have been made; but the indifference of the Turkish government, coupled with the intrigues of jealous foreigners, have prevented the services of these officers from being advantageously employed. In the mean time, Colonel Williams has been charged with a diplomatic mission to Erzeroum.

Armenian families, whose forefathers repose within this elevated cemetery.

At the distance of some four hundred yards stands a newly-erected green kiosk of the Sultan, occupying the highest point within the imperial pleasure grounds. It was a soft and balmy night in June. Coffee was furnished by the Armenian sexton—guardian of the tombs near which we sat. We had our own pipes, and nature supplied us with a gorgeous illumination of stars and constellations, reflected in rippling corruscations upon the bosom of the slumbering Bosphorus. Nothing was wanting to make our kief complete, save the presence of beloved persons far away, and music. No genii of the lamp appeared disposed to gratify the first desire, but some djin, overhearing our words, forthwith satisfied the second.

Of a sudden we heard the sounds of instruments in the direction of the green kiosk. Soft and soothing music, which betrayed the instruction of Donizetti, the imperial music director,* floated lightly on the southern breeze. It was an air from Norma well executed. Presently also lights appeared, one by one, in the windows of the building, and in a short time the whole edifice was a blaze of illumination, reminding us of the scene of the prince and fair slave in the kaliph's palace at Bagdad.

In this instance, it was evident that the kaliph was

* A brother of the celebrated composer, who has the Nishan of Colonel and director in chief of the Sultan's music.

himself the giver of the feast. The music lasted at intervals during half an hour, when the illumination died away as rapidly as it had appeared, to make way for another illumination. In a few seconds, a body of attendants furnished with paper lanterns issued from the building, and the Sultan, escorted by two or three confidential officers, made his appearance, and proceeded slowly on foot to his palace at the foot of the hill ; where, before many minutes, every window became a blaze of light. I have seen many splendid and interesting spectacles in "Constantinople the well guarded," but none more curious than this passing glance of the Sultan's domestic habits.

Hot or forcing-houses, excepting those in the Sultan's gardens at Beglerbey and Tchiraghan, are unknown. The idea that art can supplant nature, and reverse the order of seasons, does not enter into general calculation. People of all classes are satisfied with fruits, flowers, or vegetables in their natural course. Luxury does not require that these articles should make their appearance before their allotted period ; nor does fashion condemn their use when in full production, merely because their abundance and cheapness place them within reach of the poor. The produce even of the imperial forcing-houses is reserved for show, or to gratify, as sometimes occurs, the caprices of such ladies, who may be as "Kadinns ought to be who love their Sultan." But almost every villa has its conservatory, where lemon, orange, and other plants, requiring protection from frost, are housed during winter.

Neither masters nor gardeners (*baghtsheban*), the latter principally Bulgarians or Arnoot Greeks, pay attention to the amelioration of old or the propagation of new varieties of flowers. Almost all those of our climate are to be found, but for the most part single or semi-double. The season of each is short, and, when in fullest vigour, they are comparatively languid and inferior in point of fragrance. Double violets, tuberoses, and white jessamine, form exceptions.

Roses, though abundant, are limited to two or three of the Chinese varieties. Specimens of the monthly and common rose may be met with, but the finer European roses do not sympathise with the climate. Lady Ponsonby tried some experiments with moss-roses at Therapia. After a season, however, they languished, and in the spring following her departure they withered to the last shoot. These roses were not the only dependents upon that amiable lady's bounty at Therapia, upon whom the withdrawal of her patronage and benevolent superintendence cast a blight.

Fifty poor families, who, during many years, had been partakers of her almost boundless charities, have not ceased to deplore her absence, or to speak of her in a manner as honourable to her generous character as it is creditable to the nation whose best virtues she nobly represented. The regret of the people of Therapia at the departure of Lady Ponsonby has been increased by the removal of the British embassy to Buyukdery and Pera, whereby the poor are deprived of the succour which they would doubtless have received from Lady

Canning, the amiable successor of the last ambassador.

The gardens of the Austrian palaces at Pera and Buyukdery also exhibit some good specimens of sweet-scented roses, fine dahlias, and other flowers, that form the standard ornaments of our western pleasure grounds. But the Internuncio's gardens are upon a par with all other departments of Count Stürmer's hospitable and well administered establishment. It is difficult to carry luxury, combined with good taste and perfect order, to a greater extent. Nothing is omitted that the most fastidious person can desire, and yet there is no wasteful ostentation. The merit of this is enhanced by the urbanity of the host; by the charms of his gifted wife's conversation; and by the composition of the society that assembles at their dinners, or every-day evening entertainments.

No man can do the honours of his house with greater kindness and unassuming attention than Count Stürmer, and few women possess more cultivated minds or more intimate knowledge of languages, literature, and the arts, than the Countess, and this with the most perfect tact in its application. The Internuncio's palace is, in fact, the "Gulistan" of the Bosphorus. If it has a rival, it is that of Russia, where the beauties with which nature has adorned the gardens at Buyukdery find powerful competitors in the charms of Madame de Titof, and where those who have the pleasure of being acquainted with M. de Titof cannot fail to discover that he is destined in due time to the most eminent diplo-

matic distinctions that can be conferred upon him by the Emperor.

The tools employed by gardeners are simple. In these articles and in those used for agriculture, no progress has apparently been made since the days of the Byzantines. They are limited to a clumsy hoe, a wooden spade shod with iron, a pickaxe and round-toothed rake, with a strong, straight-bladed knife for pruning, and an axe for lopping large branches. Baskets carried on men's shoulders or asses' backs are substitutes for wheelbarrows and carts. The two latter would in fact be unserviceable in gardens, constructed for the most part upon successions of narrow terraces.

The gardens where the greatest attention is paid to embellishment and cultivation are those of the wealthy Armenian family of Duz Oglou, and of Achmet Fethy Pacha, the Sultan's brother-in-law, at Arnout Kouy; of the Hekim Bashy, Abdullah Effendy, at Beybek;* of Esma Sultana, aunt to the Sultan, at Khoorou Tchesma; of Tahir Pacha at Balta Liman; of the venerable Khosref, at Emir Ghian; of Halil Pacha, brother-in-law to the Sultan, at Kandilly; and of Mustafa Noury Pacha, at Vanikouy. The conservatories of these villas, which vie with each other in extent, splendour, and beauty of situation, are well stocked and carefully tended. Some of these ranges of glass exceed one hundred feet in length, and from twenty to twenty-five feet in height.

* This word signifies a little child, or the pupil of the eye. Poetically, this beautiful spot may be considered the eye of the Bosphorus, though, like that of Polyphemus, it be situated in the centre.

The gardens of the most wealthy, especially those who have the sterile honour of being married to Sultanas, are divided by a high wall. The portion immediately behind the harem is reserved for its fair inmates, who can thus enjoy themselves without the inconvenience or restraint which custom would otherwise impose, were they open to the view of the male sex.

I have said the "sterile" honour of marrying a Sultana. It is not meant by this that wealth, influence, prominent distinctions, and the most lucrative employments, are not the result of these alliances. But they are attended with a cruel drawback—a drawback the most painful to man's feelings in a country where, independently of the natural love for children implanted in all hearts, but in none more ardently than in the bosom of Osmanlis, the being without an heir is considered a misfortune by enlightened persons, a malediction of Heaven by the superstitious. To this privation the sons or brothers-in-law of Sultans must, however, submit.

The political law of the Seraglio, a law contrary to the very essence of the Prophet's doctrines and of the religious code of Islam, condemns all male children of collaterals to the same fate. Two or three of each Sultan's male children are allowed to live, for the purpose of furnishing heirs to the throne, but it rarely happens that male infants of brothers are permitted to exist, unless born during the period that the father holds the throne as Sultan, by virtue of the law which gives the inheritance to the eldest of the family, and then back again to the nephew or original direct heir.

Thus the unfortunate Selim III., son of Mustafa III., did not immediately succeed his father, but waited until the death of his uncle, Abdoul Hamid. Selim again was succeeded by his cousins, Mustafa IV. and Mahmoud II., sons of Abdoul Hamid, born whilst the latter was Sultan. Of twenty-three children born to Sultan Mahmoud, two sons and four daughters alone survived that monarch; of the latter, two are since dead; and, in the event of the present Sultan's demise, the succession will pass to his brother, Abdoul Haziz, even though the eldest prince, Mohammed Murad, should have attained majority.

The political excuse advanced for this barbarous destruction of infants when born, or for preventing their coming to maturity, are various; among others, the policy of preventing civil wars and murderous dissensions, by securing the succession to one or two individuals, and invariably to the oldest; secondly, the immense saving that accrues to the state, which would otherwise be compelled to support and provide for a multitude of jealous princes, all entitled to similar honours and establishments.

Of the enormous increase of the Kaliphat families, an idea may be formed from the recorded fact that, in little more than one hundred years from the establishment of the Omiad dynasty, ninety-two princes of this house were murdered in cold blood, by order of the first Abasside Kaliph, Abdullah I. A hundred years later, (A. D. 816), that is one hundred years after the foundation of the Abasside Bagdad Kaliphs, the numbers of

the latter, male and female, amounted to 33,000 souls.* If the same precautions were adopted to prevent accidents before birth, and to foster children's lives when born, that is displayed in crushing the vital spark in either state, there is no reason why a similar fruitfulness should not ensue in the reigning dynasty, considering the latitude of polygamy, and, above all, the law which legitimatizes all children born of a Moslem father, no matter what may be the mother's condition. There is no excuse in this for the barbarous practice, which is carried into effect with rigorous exactitude in the present day, and often produces consequences fatal to mothers as well as offspring.

Thus it was that Mihr ou Mah Sultana, daughter of Mahmoud II., married to Said Pacha, lost her life. Aware that nothing could save her expected offspring from the common fate, should it be a son, and thinking to please her parent, the young princess, when scarcely five months married, resolved to anticipate the murderer's work, and to destroy her infant before it saw the light. She, therefore, placed herself in the hands of one of the quack women, who deal in deleterious potions employed for this purpose. The quack's nostrums were swallowed, and the result was twofold murder. In less than forty-eight hours, the Sultana's unborn offspring perished, and the same evening she herself died in piteous convulsions. Upon hearing this, Mahmoud shed abundant tears, and, in a moment of parental agony, swore that no more lives should be sacrificed. But, ere many months, the great

* Tableau Général de l'Empire Ottoman, vol. i.

reformer followed his favourite child to the grave, and the law remained unchanged.

Again, in 1842, Ateya (the pure) Sultana, sister of Abdoul Medjid, and wife of Halil Pacha, was declared pregnant. The anticipated birth of a male infant, confidently predicted by the astrologers and gossips, in lieu of being regarded with joy by the princess and her husband, produced the most painful reflexions. Already their eldest child, a son, had been sacrificed. Halil, rich and powerful, expended large sums in presents to those whom he supposed influential in obtaining a modification of the inhuman practice, which Mahmoud II., in his anguish for the loss of a beloved and devoted daughter, had sworn to abolish. Ateya Sultana, a favourite of the Sultan and Sultana mother, also exerted all her influence and fascination to avert her expected infant's doom.

The anxious period of travail at length arrived, and both father and mother were led to believe that their exertions had been successful. This hope was further increased upon the birth of the infant, a healthy boy. After undergoing the first cares, the baby was placed by the royal mother's side. Fondly she pressed it to her bosom as she performed those duties which Turkish ladies never, if possible, entrust to mercenary hands. For a few hours the kind-hearted Ateya triumphed, not only as the saviour of her own offspring, but as the originator of new and more humane laws.

But the princess's delusion was of short duration. The mothers of the imperial princes, the Sultan's sons, rose in jealous rebellion, when they heard that Ateya

Sultana's boy might live, perhaps, to be the rival of their own. Councillors of the crown also interfered, and pointed out the danger of exception. "What was one infant's life, in comparison with the horrors of fifty civil wars?" In a word, the fatal death-permission was obtained from the Sultan. Thus, when Halil's royal partner awoke upon the third morning, and, calling to her attendants, bade them bring her child from the rich inlaid cradle near her couch, the women, bursting into tears, presented to her a lifeless corpse. "The baby," said they, "had died in convulsions during the night—etiquette had forbidden them to awaken their mistress." Upon hearing this, the unhappy mother was seized with violent paroxysms, followed by delirium, from which she recovered to fall into a state of mortal languor. On the 75th day, her lifeless remains were deposited in the mausoleum of her father.

Doubts have been cast upon the cause that led to the death of Ateya Sultana's infant. The British ambassador, moved by a natural and amiable desire to discredit the perpetration of so great a crime, was ultimately persuaded that the baby had died a natural death. But there are grounds for asserting that Sir S. Canning was misled by those who, as good courtiers and politicians, were anxious to rescue the Ottoman court from the odium of perpetuating this inhuman practice. Be this as it may, it is an undeniable fact that, up to the present hour, not a single male infant of any Sultana has survived its birth beyond a few hours.

Between the system pursued in the culture of flowers and culinary vegetables, there is little difference in regard to early produce or improvement of qualities. The standard vegetables already enumerated are grown with little apparent trouble, each in its ordinary season. The ground is prepared for receiving crops, by being first strewed with old manure or compost, generally reduced to a pulverized state. This is dug in with a deep hoe. The seed is then sown, and, when the plants appear, occasional cleansing and irrigation are given. More reliance is placed upon nature than art, excepting indeed the black art, exemplified in the skeleton heads of oxen or horses, which, affixed in some conspicuous place, are supposed to ensure favourable harvests, or, at all events, to ward off the blighting effects of nazr (the evil eye).

The market gardens that supply the city are situated in the sheltered valleys immediately contiguous to the suburbs and neighbouring villages on both sides of the water, from St. Stefano to Belgrade and Sarihary, (yellow clefts) on the Roomelian shore, and from Fenar Baghtshessy to Anatoly Kavak, on the Asiatic side.

The narrow gorge of Sarihary, commonly called Gul Deressy (Rose Valley), immediately north of Buyukdery, is renowned for its fine vegetables. It is celebrated also for its picturesque beauties, and for containing three of the most pellucid and wholesome springs of water on the shores of the Bosphorus. The highest is called Sultany, the second Kasten (chestnut), and the lowest Fundookly (filbert). Opposite to them, under the

northern eminences, is an ayasma (holy well), venerated by the Greeks and dedicated to Elias. The heights above the latter produce valuable ore, which, according to a specimen submitted to our great geologist Dr. Buckland, consists of "sulphuret of copper blended with sulphuret of iron."

Two or three large spaces within the city walls are also devoted to the cultivation of vegetables; such, for instance, as "Ismail Pacha Baghtshessy," between the Silivry Gate and Seven Towers, and "Yeny Baghtshessy," on both sides of the valley, between the sixth and seventh hills. A portion also of the ground occupied formerly by the Janissary barracks, at Et Maidan, is now covered with market gardens, and is celebrated for its artichokes.

Sir J. Hobhouse and other writers affirm, and I have heard persons on the spot declare, that they could not distinguish the seven eminences on which Constantinople is said to be erected. But nothing appeared to me to be more distinct than the position and separation of six of these hills, when examined from different lofty points immediately opposite, or more indisputable than the situation of the seventh hill, as seen from the reverse of the fourth, fifth, and sixth. They may in fact be laid down, thus: First hill crowned by Seraglio; second by Noory Osmanya; third by Suleimanya; fourth by Sultan Mahmoud II.; fifth by Selimya; sixth by Mosque of Mihr ou Mah, close to Adrianople Gate; and the seventh, behind the fifth and sixth, southward of the Lykus, which enters the walls midway between Edreny

and Top Kapoosy, and after nearly bisecting the city, discharges itself into the sea near Vlanga Bostan. This hill was called Korolopki by the Greeks. It was surmounted by the statue of Arcadius, erected in the Forum Arcadii, now Avret Bazary. This explanation of the site of the seven hills nearly agrees with that of Pococke and Gyllius, declared clear and accurate by Gibbon.

All market-garden grounds, when not irrigated by means of natural rills, are supplied with wells worked by horse-wheels. The water, raised in buckets or earthen cylinders, falls into reservoirs, whence it is carefully distributed in the required directions. Egg-plants, bahmias, &c., are generally sown or transplanted in zig-zag ridges for the convenience of irrigation. They are also shaded with standard figs, mulberries, and other fruit-trees, whilst the surrounding fences are dotted with walnut, chestnut, and filberts. The passion of the Turks for the fruit of the latter, both fresh and dry, renders applicable to them the well-known lines :

*Populus Alcidæ gratissima, vitis Jaccho,
Formosæ myrtus Veneri, sua laurea Phœbo,
Phyllis amat corylos, illas dum Phyllis amabit,
Nec myrtus vincet corylos, nec laurea Phœbi.*

Garden-grounds are generally rented by Bulgarians. These, after sowing and cultivating, often dispose of the standing crops to market-gardeners, who retail at pleasure. To furnish precise data of the value of garden land would be difficult. Much depends on soil and situation. The quantity equivalent to the English acre may, however, be said to average two hundred piastres

in favourable positions. Labourers are hired for the season, and generally have a share in the produce in lieu of wages. They consider themselves fairly remunerated, if they can earn four piastres per day. Coarse bread, vegetable soup, rice, sheep's milk, cheese, weak coffee, and water, upon working days, with a little coarse meat and rough wine on festivals, constitute their diet. Their dress consists of thick cloth vests and small clothes, with leggings, red sashes, holding knife and pistols, hide sandals, sheep's-skin caps, and jackets lined with the same skin in cold weather. Trespassers on vineyards, orchards, and garden-grounds are seized by the rural police, and, if convicted, are summarily punished.

According to the *Flora Byzantina*, quoted by Androssy, the number of specimens, indigenous to the Bosphorus, amounts to nearly nine hundred. Among the most remarkable are :

1. The tree mallow (*althæa* or *hibiscus syriacus*.) I found some of these twenty feet high, covered with pink, white, and red blossoms, in the gardens of the Spanish embassy at Buyukdery. There also I saw a fine specimen of the snail-flower (*Caracalla* of Loudon's *Encyclopedia*), whose fragrant blossoms, when closed after sun-down, are perfect imitations of the snail's shell. They are thence called *saliankos* by the Greeks and Turks.

2. The *terebinthus pistaccia*—the tree under which Abraham is supposed to have received the three angels, when seated at his tent-door in the plain of Mamre.

3. The Judas tree (*cercis siliquistrum*) ; its pink blos-

soms, which appear before the leaves in spring, much resemble clusters of lilac. Towards autumn, portions of the foliage assume a vermilion hue. These give to its branches the appearance of being adorned with drooping plumes of that colour.

4. The *rhododendron ponticum*, called "poison flower" by the Turks, who believe that its blossoms are fatal if eaten by cattle. Nor is this belief of modern date. The honey produced by the bees that feed upon its flowers in the valleys and woods near Trebizonde is called *dely-bal*, (mad honey) from its causing giddiness and fever in those who eat of it; a fact mentioned by Xenophon, who says (*lib. iv.*), when relating the return of the ten thousand to the shores of the Euxine, that many men were seized with vertigo, sickness, and all the symptoms of most violent intoxication. This misfortune was found to have resulted from their indulging too freely in honey, produced by bees that fed upon the *rhododendron*.*

5. The *mimosa arborea*, or *constantinopolitanis*,† a variety of *acacia*. It grows to a considerable height, and branches at the summit in apple-tree shape. Its graceful foliage and silken, rose-tinged flowers form a beautiful ornament to the hanging gardens. To these may be added pomegranates, whose ardent red blossoms present a lively contrast to the tender pink tints of the *oleander*, and the dark glossy foliage of the *arbutus*, *myrtle*, *bay*, and *evergreen oak*.

No traveller who visits the Bosphorus omits to mention its most striking vegetable production, its countless

* Moore has some charming lines on this subject in his *Lalla Rookh*.

† *Mimosa julibrizin* of the "Almanach du bon jardinier."

cypresses ; nor have they been silent upon the beauty of its gigantic planes. Of the multitude of the former, and of their sombre, monotonous verdure, some idea may be formed, but the magnitude and picturesque beauty of the latter surpass all imagination.

The celebrated "seven brothers," the giant sentinels of the plains of Buyukdery, beneath whose wide-spreading branches Godfrey de Bouillon is erroneously supposed to have pitched his tent, have also been mentioned and their dimensions recorded.* I shall only add, therefore, that the north-western stem, partly hollowed out by decay and partly by the fires of gipsies, who frequent this spot, is of sufficient magnitude to permit a horseman to turn within.

Mounted upon his Arab mare, Hasbaya, Colonel Herman proved this possibility, to the great admiration of many groups of Turkish and Armenian ladies, seated upon the neighbouring turf, on the 20th August, 1842. But the docile Hasbaya, whose sires were said to have fed in the stalls of David, and who carried my gallant friend from the banks of the Jordan, during the bloodless but successful Syrian campaign under General Jochmus, was so active and well broken, that she would not only have curveted within the hollow stem of the giant plane, but escalated its gnarled branches, had the worthy Colonel urged her to the experiment.†

* It is little probable that the Crusaders should have selected Buyukdery as a point for crossing the Bosphorus, when the narrower and more direct route was at their disposal.

† The clump of plane trees, now reduced to seven, amounted to nine within the last ten years. During the embassy of Sir James Porter, there existed old men of the village, who could remember as many as twenty.

If the gardens bordering the Bosphorus possess a thousand beauties, and can boast of brilliant flowers, shrubs, and plants, in fragrant abundance, they are not without their drawbacks, in the shape of scorpions, vipers, and serpents, which abound in some parts to an inconvenient degree. This is particularly the case at Therapia and Buyukdery, and nowhere more so than in the gardens of the Spanish palace. Scorpions not only lurk beneath stones and fragments of decayed wood, but escalate the stairs and walls of houses, and sidle across apartments.

I have seen Don Lopez de Cordoba rise from his seat, and interrupt the progress of one of these dingy, dangerous visitors, as it directed its course from beneath one divan to another, upon which were seated his amiable nieces, Donnas Juliana and Rufina de Medina.* In a house where unassuming courtesy, sincere kindness, and that well-bred cordiality which enhances the value of hospitality, are the characteristics of the master and his family, perhaps even scorpions flattered themselves they might receive shelter.

As a remedy for the bites of scorpions, the old adage of the dog's hair is employed. Persons affected rub the parts with olive oil, impregnated with the essence of scorpions. The reptiles are caught, killed,

* This enlightened and noble-minded Spaniard has represented the court of Madrid during many years at the Sublime Porte, where his intimate knowledge of men, languages, manners, and affairs, has not only enabled him to render valuable services to his own country, but to extend the benefit of his experience and knowledge to the envoys of other states, by all of whom he is equally esteemed as a man and a diplomatist.

and thrown into a bottle of oil, which is kept for the purpose, and considered an infallible specific by the common people.

Having heard Don Lopez de Cordoba's gardener assert that combats sometimes took place between large spiders and scorpions, which not unfrequently terminated in favour of the former, I one day tried the experiment.

Half-a-dozen of the largest and most venomous spiders, each more than a match for a wasp, were placed under a glass bowl, and a middle-sized scorpion was then introduced. For awhile, each party watched the other with evident symptoms of distrust and aversion. At length the scorpion moved, and accidentally touched one of the spiders. This was the signal for battle. In an instant the spider allies rushed to the onset, directing their attacks upon their enemy's eyes. But the struggle was of short duration. The scorpion, exhibiting signs of great irritation, employed its sharp, incisive claws as shears, and mowed off legs and arms in a twinkling. Raising and curling its tail at the same time, it darted the venomous sting with deadly force into their bodies. In less than fifty seconds the scorpion remained master of the field, in spite of the desperate efforts of its assailants, who valiantly fixed themselves upon its eyes, and died, as it were, upon the breach. The scorpion after this remained motionless, and appeared to repose upon its laurels. But, on lifting up the glass an hour later, we found it dead. The spiders had not fought in vain. Their venom had achieved posthumous vengeance.

With the exception of the common brown viper, the snakes, which abound in every direction, are not venomous; but they are sometimes of formidable size. Many, measuring six feet in length and three inches in diameter, may be seen in the Belgrade woods — their favourite resort; probably from the facility of obtaining frogs, young rats, and other food.

Notwithstanding the evil reputation which serpents inherit, and their apparent consciousness that the Almighty has placed his curse upon them, instances are recorded of their forming attachments and evincing fidelity to man. The following anecdote will serve as an example.

An Arnoot gardener, named Georgio Niketas, in the service of a wealthy Armenian, was entrusted with the care of a picturesque garden and vineyard, immediately above the Greek church at Buyukdery. This man was celebrated for superior industry and knowledge in the science of horticulture, so that his name was well known upon the shores of the Bosphorus. Being unmarried, he dwelt in a small summer-house upon the crest of the hill, and was accustomed to descend, soon after daybreak, to the village-market to purchase provisions. Chancing to return, one morning, with a pan of milk, he espied what he supposed to be a roll of figured silk, twined round the stem of a vine.

Thinking this to have been dropped by one of the ladies of the family, he deposited his jar upon the ground, and proceeded to pick up the article, when, to his extreme dismay, he discovered it to be a large ser-

pent, little disposed to permit familiarities. Having no tool or weapon, he was looking round for a stake to slaughter the reptile, when he saw it unwind its folds, and glide to the jar of milk, upon which it unceremoniously feasted, and then disappeared amid the herbage, without even the grateful compliment of an "amdullilah."

On the following morning, the gardener descended as usual, and, remembering what had occurred, armed himself, on his return, with a staff; but, upon reaching the spot, no serpent appeared. He therefore cast aside the weapon, and walked onwards. He had not proceeded twenty yards, however, before he found his progress intercepted. The serpent, with crest erect, stood in the centre of the path, disposed to dispute the passage. Partly from fear and superstition, and partly, perhaps, from imbibing the diplomatic air of Buyukdery, the gardener held it politic to submit to a compromise. He therefore drank off half the milk, and then placed the jar upon the ground. The serpent, equally diplomatic, instantly accepted the "terme moyen," and, having satisfied its thirst, glided away.

The gardener, having recounted this adventure to his master, as superstitious as he was rich, the worthy Armenian opined that this extraordinary occurrence was an evident proof of divine favour and of future good fortune to all concerned. This being the case, Georgio was directed to provide a daily supply of food for the reptile, in lieu of attempting to rid the garden of its presence. On the following day, therefore, he filled two small jars of milk at the market, one of which he placed

in the path, and waited to see it emptied by his new friend. Thus matters went on, until man and serpent became so intimate, that the reptile followed his protector's steps round the garden, and waxed so confident that it would coil its folds round his leg, or encircle the tool with which he was working.

About this period, the place of principal gardener at Beglerbey Palace having become vacant, the superintendent mentioned the Buyukdery Arnoot to the grand marshal, as a fit person to take charge of the conservatories. The result was an order, directing Georgio Niketas to remove to the imperial residence. The gardener, nothing loth, packed up his few chattels, bade adieu to his Armenian master and crawling friend, and proceeded to establish himself in the "peace-inspiring" gardens.*

In due time, Sultan Mahmoud happened to walk from the neighbouring Mabain into the conservatory under the Arnoot's superintendence ; but, at the moment his highness was about to enter, an attendant implored him to pause, saying that he had seen a large serpent gliding across the doorway. Upon this, a dozen officious persons, among whom was Georgio, rushed forward, all eager to sacrifice the intruder. But the wily reptile navigated so dexterously and swiftly among the flower-pots and vases, that it escaped its pursuers, until, watch-

* The gardens of Beglerbey were first laid out by Mahmoud I. in 1733. He gave to them the Persian name of Ferrushfeza (peace-inspiring.)

ing a favourable moment, it darted towards the gardener, and entwined itself around his leg.

In an instant Georgio recognized his friend, and, with more courage than is often exhibited by men urged by no other motives than gratitude, he instantly threw himself at the Sultan's feet, and prayed that the reptile's life might be spared. Then, without waiting for permission, he narrated the story of their introduction and intimacy, and declared his conviction that he was indebted for the good fortune of being raised to his present honour through the mysterious agency of the friendly snake, though he was unable to account for the reptile having found its way down and across the Bosphorus, a distance of several miles.

Mahmoud, pleased with the manner in which Georgio told his story, and not being entirely free from superstition, first granted his request, and then directed that he should receive additional wages wherewith to purchase food for his protégé.

Thus matters continued during some weeks, until, one morning, Georgio, as usual, entered the conservatory at daybreak, and looked round for his favourite, whose wonted resting-place was beneath the stove. But he looked in vain. The serpent was not forthcoming. Its disappearance was as mysterious as its arrival, but it produced a different effect upon the gardener, being regarded by him, and the men under his orders, as the forerunner of some grievous misfortune.

Nor were these prognostics erroneous. This occurred

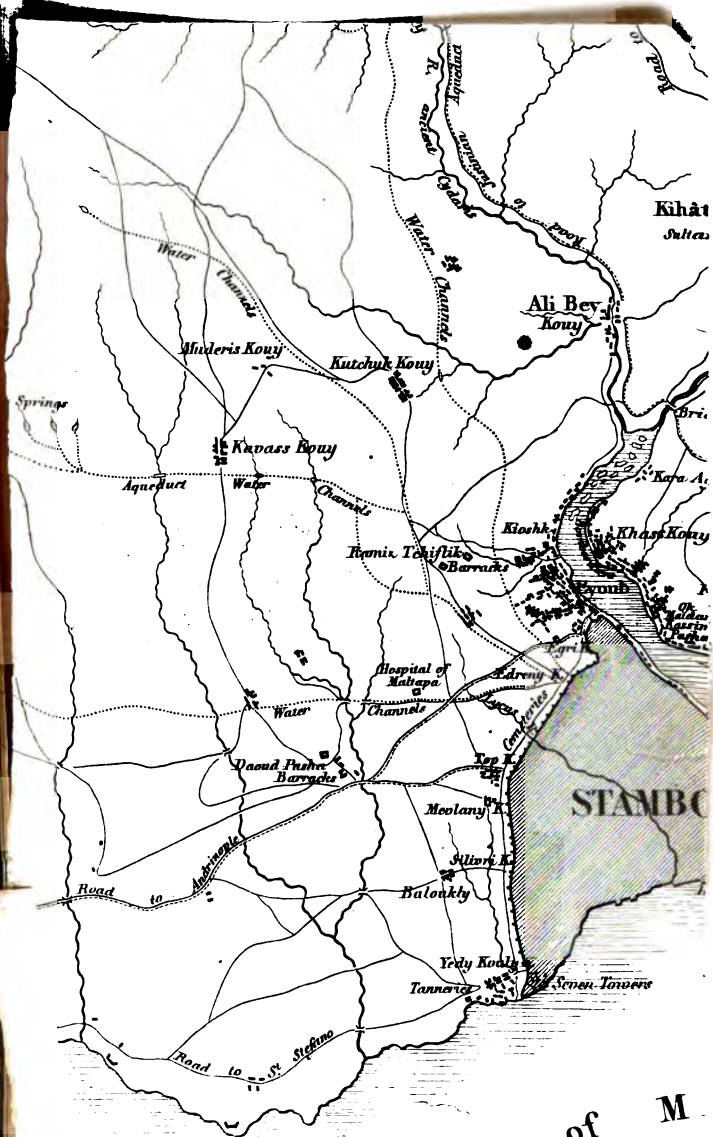
in the month of June, 1839. In less than forty days Mahmoud II. was no more, and Georgio was dismissed for asserting that pineapples would not grow in the open ground, even though the young Sultan's first kadinn expressed a sudden fancy to eat one for breakfast.

In 1841, Georgio Niketas was re-established in his old quarters at Buyukdery, as confident in the supernatural virtues of his lost friend as are the Stambol Greeks in the miracle of the fish of Balykly,* which are supposed to have sprung half broiled from a priest's gridiron at Aya Sofia, when the Turks entered that edifice on the day of conquest.

* These half roasted fish, says Von Hammer, are worthy fellows to the roasted hens of St. James of Compostella.

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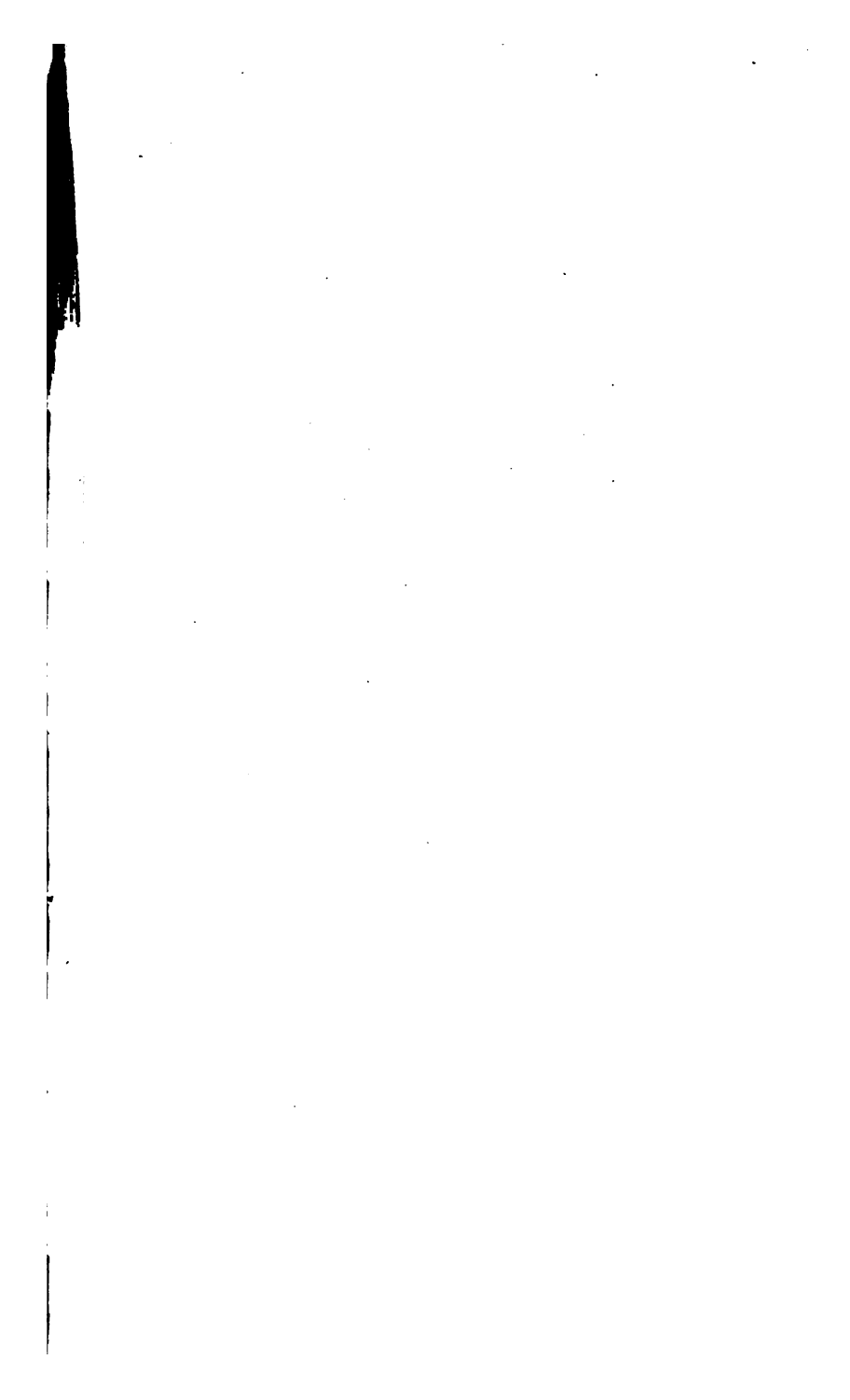
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